The Womens
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The Fifty-Fourth Annual Convention of the Women's General Missionary Society

Indiana, Pa., Convention City---1937

By FRANK M. SMITH, City Editor of the Indiana Evening Gazette

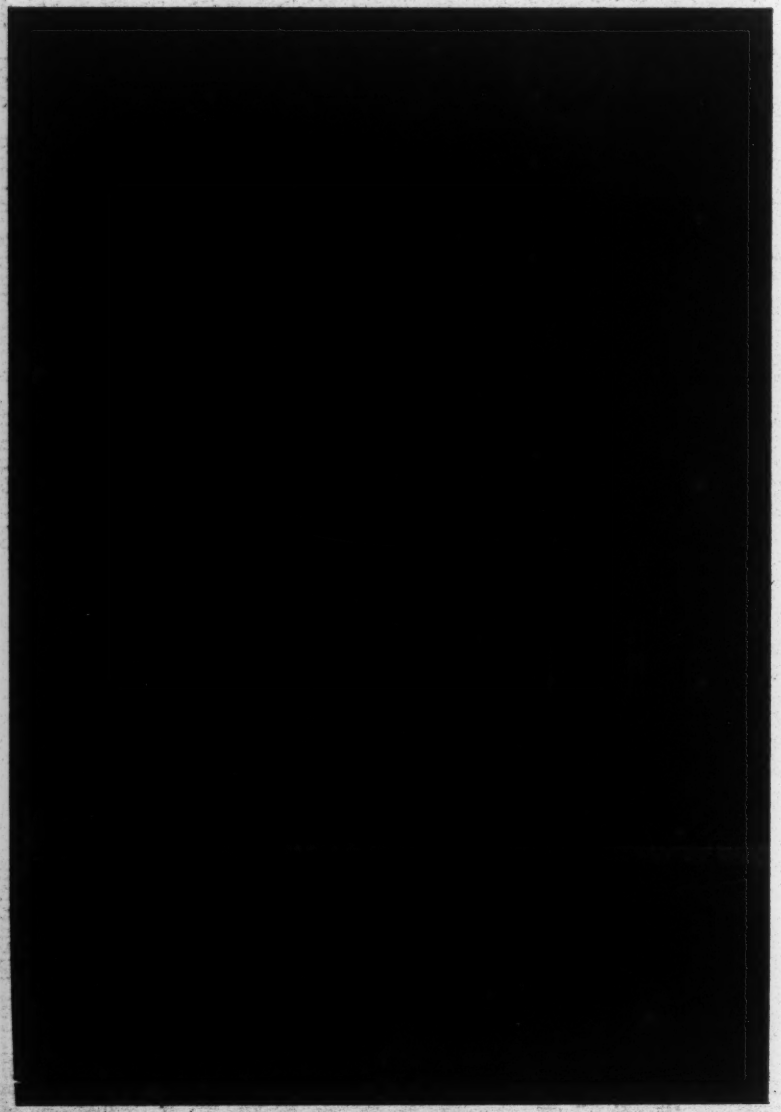
INDIANA, a little West-Central Pennsylvania city of 10,000, nestling in a foothill valley of the Allegheny Mountains, is preparing to be host to the 1937 convention of the Women's General Missionary Society.

The First United Presbyterian Church, an active congregational unit, will be the convention site and other churches have offered their facilities should they be needed.

And, speaking of churches, Indiana has its full share—19 separate congregations worshiping in individual homes. There were 20 until a year ago when the First and Second United Presbyterian congregations united for furthering intensive work for the Kingdom. Such a Christian influence is the usual power for good and Indiana is always to be reckoned with in matters of policy—local, state and national—affecting the church in its general meaning.

Indiana is a cultural town, its roots being sown by hardy pioneers over 130 years ago. Many descendants of the original families are still in residence here, leading to Indiana's reputation as a "family town." This culture is further added to by the presence of a Pennsylvania State Teachers College, first in ability, and second in size, over 1,200 students having matriculated for the current semester. The college buildings are situated on a beautiful campus, just a few minutes from the central business section. The Pennsylvania State Authority recently allocated upwards of three quarters of a million dollars for the erection of five new buildings, the engineering for which is now going forward. Graduates of Indiana number well into the thousands, occupying prominent positions of trust in all walks of the higher educational, business, professional and religious life of the nation—legislators, congressmen, governors, state and na-

PENNSYLVANIA STATE TEACHERS' COLLEGE



John Sutton Hall

The Gymnasium

tional cabinet members and all other grades and conditions.

Indiana has broad, well-lighted streets; attractive, homey homes; beautiful shade trees, and a surcease from the hurry and bustle of modern cities, but rather a quiet activity with time for rest and reflection.

Indiana is one of the larger centers of bituminous coal mining and while there are few great fortunes, the citizenship, as a whole, has a comfortable financial security. Modern stores and business houses preclude trips to cities, the necessaries and necessities being available for all.

Historically, Indiana occupies a well-defined place. Laid out on a land grant from George Clymer, the community lived through the perilous days of the Indian (from which, incidentally, the town derived its name), and has made slow, steady progress through the years, to its present high standard. Indiana was one of the "Underground Stations," during the War of the Rebellion, and many slaves were "passed through" enroute to Canada and freedom. As a nation's history is based upon its wars, so is Indiana, with its fine record of patriotic service from the Mexican and Indian uprisings, through the War of the Rebellion, Spanish-American and the World Wars.

Indiana is bisected by three national highways: Benjamin Franklin (422), from Atlantic City to San Francisco, moving in the rural areas with byways into the cities; Buffalo-Pittsburgh (119), from Pittsburgh to Buffalo; Route 80, from Pittsburgh through Indiana to the North. It is 16 miles from the William Penn Highway and 30 miles from the Lakes-to-Sea Highway. Inter-state and intra-state bus lines make regular stops and the railroad service is furnished by the Pennsylvania (19 miles to the main line junction) and the Baltimore & Ohio (28 miles to the main line junction).

Pennsylvania cities are within easy riding distance to Indiana: Altoona 52 miles; Bradford 130; Butler 54; DuBois 30; Erie 170; Greensburg 37; Harrisburg 170; Johnstown 28; Philadelphia 280; Pittsburgh 54 (by Route 80, 72 by William Penn).

Indiana will be at its summer best when the W.G.M.S. convenes, and the hearty, warm greetings of the folks will be ready for the visitors.

So let there be on us bestowed
The beauty of the Lord our God;
The work accomplished by our hand
Establish Thou, and make it stand;
Yea let our hopeful labor be
Established evermore by Thee.

—From Psalm 90.

The First United Presbyterian Church, Indiana, Pa.

By MRS. ELLA THOMPSON HUTTON

IN the year 1808, three years before Indiana was established as the county Seat, a little congregation of forty members was organized. At that time the congregation was known as the Associate Presbyterian Church or commonly called "Seceder" branch. Services were held at intervals and in available buildings and later in the old Court House for a number of years.

In 1818 the congregation called as its pastor the Rev. Dr. David Blair, one of the leading divines of the day. Indiana was only a small village at that time and the only other Christian organization was the Presbyterian Church.

In 1826-27, on the site of our present church building, a modest one-story brick building was erected and occupied as a house of worship for twenty-five years. But during the closing years of Dr. Blair's pastorate the congregation increased in such proportions that a larger church was needed, hence, in 1851 a two-story edifice was constructed. To meet the requirements of the growing church this building was entirely remodeled in 1867. A farewell service was held in this church Sabbath, November 1st, 1925, and a few months later "The Old First Church" was demolished to make way for the erection of the beautiful edifice in which we now worship.

Covering a period of more than a century our congregation has been richly blessed with the leadership of the following pastors: Rev. David Blair, D.D., 1818-1862; Rev. William Fulton, D.D., 1864-1870; Rev. William S. Owens, D.D., 1871-1877; Rev. J. Day Brownlee, D.D., 1877-1914; Rev. Chalmers G. Morrow, D.D., 1914-1922; Rev. J. C. Pinkerton, D.D., 1923-1929; Rev. John J. McIlvaine, D.D., 1929-1935; Rev. Stillman A. Foster, 1935——; Rev. Samuel W. Shane, 1936——.

It was during Dr. Morrow's ministry that The New World Movement was launched by inaugurating a Building Fund. Our present beautiful church building was dedicated June 27, 1927.

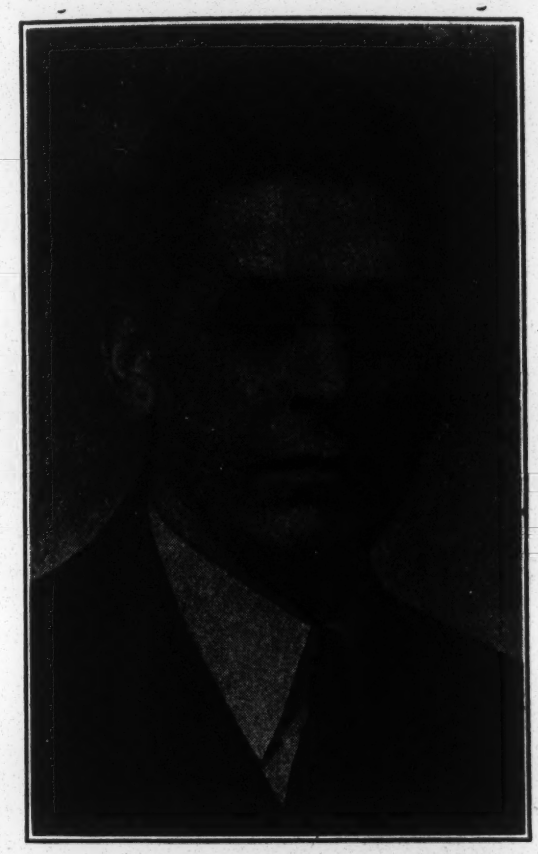
Not long after Rev. Mr. Foster became our pastor one of the happiest of all occasions in our church history took place in the uniting of the First and Second United Presbyterian Churches. This union was consummated April 1st, 1936. Very happy indeed were we to receive the members of the Second Church into our fold and with Rev. Mr. Shane as associate pastor we believed we could go forth as a mighty army to conquer in Christ's work. From that little band of forty members our congregation has grown to a membership of 945.

The missionary spirit was manifest early in the history of our congregation and the following "sons and daughters" have served at various times in the Mission fields:

Rev. William Nichol—Egypt; Miss Annie Given—India; Miss Ida Gailey

—Taxila Hospital, India; Rev. Dwight Nichol—India (under the Presbyterian Church); Miss Isabelle Simpson—Egypt.

All organizations of this church are exceptionally well developed,



The Reverend Stillman A. Foster
Pastor of the United Presbyterian Church, Indiana, Pa.

each contributing largely to the financial and spiritual growth of the church. Evidence of special interest in missions is shown by The Young Men's Bible Class in its yearly generous contribution to the work in Horse Creek, Tenn.

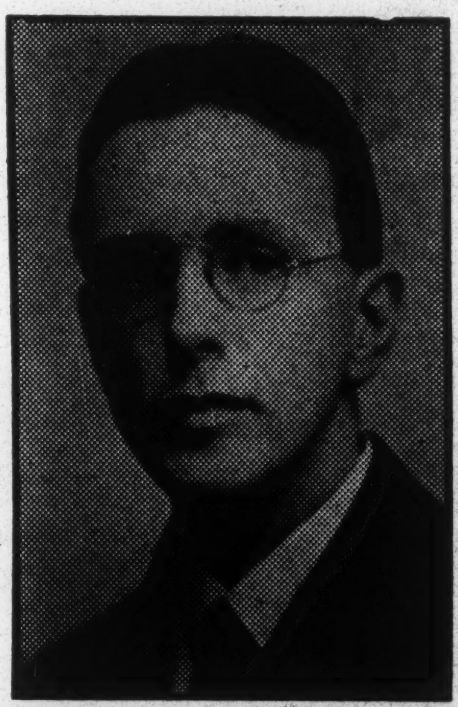
The "King's Daughters"—a large, active group of young women, carry on a most splendid work in Egypt. Their contributions are sent to Miss Jeannette McCrory to be used for the support and education of native girls.

The Y. P. C. U.'s special fund is contributed for Dr. McClanahan's work in Egypt.

Our congregation, as a special work, supports two ministers in the field: John A. Cotton, D.D., Henderson, North Carolina, and Rev. William Sutherland, Campbellpur, Punjab, India.

Records are inadequate as to the dates of the organization of our Missionary Societies, namely, The Junior Missionary Society, The Young Women's Missionary Society and the Women's Missionary Society.

The Juniors have carried on for



The Reverend Samuel W. Shane
Assistant Pastor of the United Presbyterian Church, Indiana, Pa.

many years. We remember the beautiful Christian leadership of Mrs. Mary Bruce and later, Mrs. John S. Fisher, who served as pioneers in this special work of training the very youth of the church along missionary thinking. Under the present leadership of Mrs. Ward Eicher the

Junior membership numbers 79.

To mention the Young Women's Missionary Society brings to our minds two persons: Mrs. John A. Miller and Miss Bell O'Neal. These two women, fired with the true missionary spirit, guided the young women of our church into splendid missionary activities in home and foreign fields. With a membership of fifty this group earnestly upholds the purpose for which it was organized.

An intense longing in the hearts of the women of our church to know more of conditions in foreign lands and a determination to share the Gospel story, brought about the first missionary efforts in our church. We find no records at all of the organization of the W. M. S. but the following bit of history, taken from a letter written by Mrs. A. T. Moorhead, Erie, Pa., to Mrs. John S. Fisher, Indiana, Pa., throws some light on the early meetings. The letter, now in the possession of Mrs. Mary K. Stewart, bears the date of October 31st, 1918. We quote:

"I have a vivid recollection of the first meeting of the W. M. S. The day it was organized Mrs. William S. Owens was the principal mover in the good work. She called on me to preside. It was so unexpected that it was with a great deal of fear and trembling I managed to go through the ordeal. The organization was formed and has lived through some discouragements and at one time was disbanded for some months. Then Mrs. G. W. Simpson attended a Missionary convention and came home so enthused with the work being done by other societies and the great need in all the Mission fields, that she urged the members to reorganize and to work and pray for the cause so dear to her heart and so necessary toward the building up of Christ's Kingdom. I cannot recall the year of the organization. Many of those good women have gone to their reward but that society has done a great and a good work."

From that "first" meeting in the early 70's the little band has grown to a membership of 150. And who, but the Father above, can tell of the far-reaching influence, in this land and in the countries across the seas, of these Christian women who continue to work and pray and to carry high the banner of King Jesus that all may know and love the Saviour who died to redeem mankind.

"How lovely is Thy dwelling place,
O Lord of Hosts,
Blest are they that dwell within
Thy house."

This coming June when the women of our denomination assemble in this church, in convention, to plan and study and work and pray for the building up of Christ's Kingdom, may each guest accept the gracious hospitality we offer; may this church be your home, and may there abide in your hearts the peace of these words:

"How lovely is Thy dwelling place,
O Lord of Hosts."

Conemaugh Presbyterial Missionary Society

By MRS. SAMUEL W. SHANE, President of Conemaugh Presbyterial

NEARLY fifty-nine years have passed since a group of women representing twelve congregations met in Homer City, Pa., September 10, 1878, to organize the "Women's Missionary Association of the United Presbyterian Presbytery of Conemaugh." In 1883 action was taken to undertake the support of an "unmarried female missionary." Having secured the approval of the societies the task of finding a suitable representative was before them. After much correspondence and prayer, Miss Kate Corbett was secured and in August of 1886 met with the Presbyterial in a farewell meeting. She was the representative of Conemaugh until her death twenty-seven years later, serving for a short period as a mission worker in Altoona when she was compelled to stay in America for health reasons. Since this time others have represented this Presbyterial in India, namely, Miss Ethel Martin Wilson, Miss Martha Hamilton, Miss Evelyn Tromans, and Miss Kate A. Hill. Deaths and resignations due to marriage have terminated this relationship, but the line of service has been continuous for fifty-one years.

(Continued on page 599)

LOCAL COMMITTEE

Front row: (left to right) Mrs. R. M. Fisher; Mrs. Alice Gailey; Mrs. J. W. Mack, Chairman; Mrs. W. N. Liggett; Mrs. Melissa Speedy. Second row: Miss Margaret Cummins; Miss Mary Caroline Duncan; Mrs. John Hamill; Mrs. S. A. Foster; Mrs. E. J. McLuckie; Mrs. J. T. Stewart. Back row: Miss Louise Rankin; Miss Lucy Ostman; Mrs. S. W. Shane; Miss Leda Stephens. Not present; Mrs. Leslie Pattison; Mrs. Harry Borland.

The Child in the Midst

Shall Little Children Suffer

By MISS ADELA J. BALLARD, Supervisor Migrant Work, Western Area, San Francisco, Calif.

INSTEAD of "Suffer the little children" the modern version, as put in the heading of a recent magazine article, is "Little Children Suffer!" And at the present moment it is difficult to decide as to whether the passage of the National Child Labor Amendment as it now reads shall have much power to spell finis to the suffering of the child in the crops.

Scan the Amendment as it now stands and it reads: firstly, "The Congress shall have power to limit, regulate and prohibit the labor of persons under eighteen years of age." Secondly, "The power of the several states is unimpaired by this article except that the operation of state laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress"; which, at the moment, leaves the child at the mercy of a crazy patch work of state laws some of which, like the child labor laws of one eastern state, stipulate that its protective measures shall not apply to the child in agriculture or domestic service.

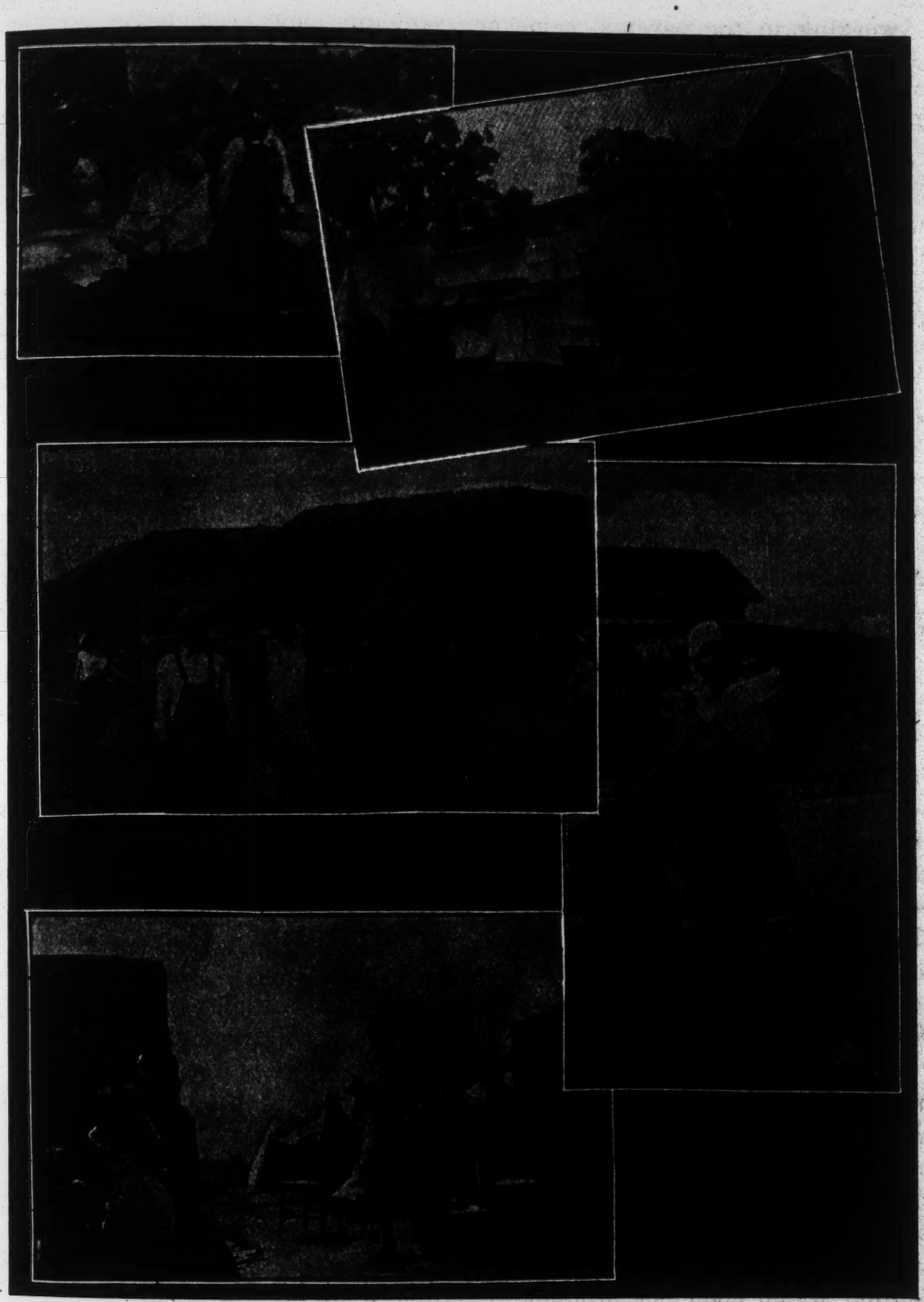
In agricultural fields alone more than 200,000 children toil from "sun-up to sundown" and some of this labor is work unfit for childish hands to do. Some rather queer excuses are given to excuse the employment of children, such as "grown up hands are too big to succor the tobacco or bug the potatoes."

And perhaps more misstatements are abroad regarding the Child Labor Amendment than in connection with any other single piece of social legislation. The writer was shocked some five years ago to hear a statement coming out over the Radio which declared that the NRA had once and for all time done away with child labor. The truth was impressive enough for it was estimated that 25 per cent of child labor automatically went out of existence when the cotton codes were signed and the child went out of the cotton mills—temporarily! But alas the child was still at work in the cotton patch and in the cutting and drying sheds, in the cannery and on the truck farm picking peas, beans and fruit, or as one tiny tot put it picturesquely and startlingly, going "'Nuts' come October." In one area, and a small one at that, 1400 children had just left the school room by February 1 to return no more until the late fall. They were to be "beeters" and "carroters" and cotton campers; just rubber-tire tramps until the last harvest was over.

Within the last week the writer has had the following list of questions asked and asked anxiously:

"Will the proposed amendment prohibit the student from working his way through the schools organized for the Mountaineer, the Mexican, the share-cropper young people?"

"Will it prevent the child from



SHALL LITTLE CHILDREN SUFFER

"No I don't mind tendin' them—they're my brothers." "Home Sweet Home." Ready to go a-pickin. Mothers Two Pets. "The simple Life."

working in the parents' home or on the home farm or ranch?"

"Does it make impossible home practice in housekeeping?"

"Will it make lazy loafers out of a large part of the childhood of America!"

"Will it keep the child from selling papers on the s t r e e t after school?"

"Is Congress going to raise people's kids for the parents?"

"Why is the age limit 18 years, when in many parts of the country the young people are married and heads of families, by the time that age is reached?"

"Why, in the name of common sense, should Congress interfere in states or families, any way?"

"What laws will Congress be likely to enact in regard to child labor as a result of the passing of the enabling act?"

These are the questions seething in the minds of the people; some of them sensible, some of them an absurdity; all of them an anxiety in the minds of some of the people affected by the passing of any law in connection with the labor of children.

One is somewhat helpless in facing many of the questions, for no one may say just what legislation will be passed as a result of a federal law on child labor. It seems that all thinking people must see the necessity for some uniform state and national legislation which shall not prohibit all labor for children, but which shall very carefully safeguard the environment, the hours, the wage of industrialized and commercialized child labor, and which shall definitely prevent any child from being deprived of at least a grade and high school education.

Several of the states using the child in agriculture have worked out, more or less successfully, provisions for the education of the migratory child; in California, where it is said that at the present moment 50 per cent of the migratory army is serving in crops, it is the migratory school. If there is a sufficient number of children in the camp to warrant the state sending out a teacher, the grower must furnish the building, and the community the equipment. This is not ideal, as these schools are but half day sessions.

The child goes early, rushes home at mid-day, eats a cold lunch and goes into the cotton field where he works as long as light lasts. In Texas, as in Colorado, it depends largely upon the attitude of the community as to the success of the attendance of the migratory child. In the two counties where the Council is serving there is from a 50 to a 33 per cent turnover in the migratory school. In some areas and states the question is solved by the addition of a room for migratory children. In other areas of Texas there is a suggestion of the development of the visiting teacher plan for the camps where there are children too far from local schools to walk and little possibility of school busses. In every area the short time crops keep the children shifting too rapidly to permit of any adequate school attendance. One child in Arizona had been in twenty schools since the beginning of the fall semester and was still "goin' on"—yet she had spent some part of every school day

in the class room, leaving before school closed on Friday and arriving at the new field before the youngsters filed out on Monday afternoon.

In some of the eastern states it was, and as far as the writer knows, still is, illegal for a child from an interstate migratory group to enter the public schools of Maryland, Delaware and New Jersey, although children come into these states in the early spring, remaining until late fall when the last tomato is canned and the last cranberry boxed before they go back to the city home and school. A teacher in Baltimore told of the practical closing of certain rooms in the districts where families went out to the truck farms and canneries.

In Arkansas the day nursery held pitifully few children over five years of age. All the rest had gone "a-pickin' "—

In very few of the fields is the housing adequate for comfortable living. In almost none of the districts is the sanitation a safeguard. In all of the areas childhood is pitifully neglected by the mother who must toil if her family is to eat. The mortality rate is high for the babyhood of the camp when it must be dragged from row to row in corrugated boxes, or be left in the shade of sheds, the victim of sun and shadow, of insect and malnutrition. The mother is back in the fields, baby and all, a few days after the child's birth, and all too often the child has too little strength to stand exposure and neglect. In all cases the child serving in migratory camps is totally without a sense of being welcomed by or belonging to a community.

Perhaps the age limit is one of the hardest questions to face. Theoretically a child should have a high school education in order to face life as it is today.

At the present it seems impossible to feel that the child of the migratory worker has very much chance of a high school education. The circumstance surrounding the life of the shifting army, seemingly necessary for the harvesting of the crops, would mean, in most areas, at least three shifts per year if the family ate.

On the other hand the law is made for the greatest good of all. Practically every group must allow that a grammar-grade education is a necessity for every child if we are to have a semblance of a literate nation. The 18-year age limit is designed to protect the educational rights of all childhood, not that of a single class, and a wise system of labor permits, granted after investigation could, and in some states does, take care of that apparent weakness of the proposed legislation. Surely we cannot approve of the tangle of state laws at present allowing, if not approving, of tiny children being, as one mother expressed it, "boxed and drug" from field to field, or children of six years and over being employed in gaining the family living.

Granted that a reasonable amount of labor in the agricultural fields is not an evil for children of suitable age, yet if they must be in school half a day and labor the other half where is there any chance for a normal childhood? Most of these children have never learned to play. They have never had time! In the crowded condition of the camps where the in-

dustrialized commercial child labor exists it is impossible to protect the child from infection and contagion. It is difficult to avoid the diseases which result from exposure and great numbers are the victims of malnutrition.

On the other hand, if the child is barred from the labor fields and the mother and father must toil if the family eat, you face the problem of the family from the baby upward being unguarded and untended. If the older youth is not permitted to work and the school laws are not adequately enforced you face the problem of the gang and the hoodlum—the problem of the child gone wild in an unplanned freedom.

Adequately enforced school attendance laws would automatically wipe out much of child labor—more would disappear as a result of such legislation as bars the beet grower in Colorado from receiving subsidies from the Federal fund if any child under the child labor age limit is at work in the field. By common consent many canneries and growers have refused to permit the child under 18 to secure employment on the basis that the work is needed by the adult.

The fact must be faced, however, that the mere passage of an amendment cannot right the wrong. Unless public sentiment is back of the amendment it will be just one more law to be evaded. Powerful interests are fighting to keep the child free to serve—it is even said child labor does not exist in many agricultural fields—the employer states and truly that the child is not on his pay roll; the father is and it is into the father's sack or crate or hamper that the child puts its labor, but father draws the pay check.

Perhaps the passage of laws must be our first step—certainly the next must be a wage adequate to feed the family without the labor of mere infants, or of children in danger of becoming illiterates for lack of opportunity to attend school regularly. In any case, now and after the passage of any amendment the challenge to the church and to society is for the safeguarding of the leisure time of the child released from undue toil.

Does the child like the life in the agricultural camps? Let one child answer: "We can't live like folks and have friends and good times. We just know people and then we go on. We never have enough to have both clothes and food at the same time. If God loved us he wouldn't let B——— grow. I bet he never picked a stoop crop." For the child the agricultural labor camp is the open air sweat shop of America.

POSTLUDE

The Council of Women for Home Missions represents 23 National Woman's Home Mission Boards, seventeen of which are contributing financially to the work done in seasonal labor camps. Together these Communions serve through the Council in bringing the Spirit of the Christ to the migratory laborer in the harvest fields.

To serve these nomads the worker under the Council must migrate with those who move on at the call of the harvest—into selected camps goes the Christian Nurse, the Day Nurs-

ery expert, the Visiting Teacher, the Church Vacation School Staff or the Case Worker as the case may be.

To each community the Council worker brings a message of personal responsibility for the welfare of the people brought in to serve; she offers no new set-up, but a possibility of new strength in a cooperative program which may lift the standards of living for the migrant and which shall bring together in a united service every organization of county, state and federal government—insisting on one thing only, that the ideals of Christianity are basic if the life of the migrant is to be transformed.

Increasingly the Federal and State agencies are concerned to meet the problems of inter and intra-state migration—increasingly the social worker is stressing the spiritual values of social work—all agencies are recognizing that the coming of the new migration from the ends of the earth has brought new health hazards—new racial and national antagonism—greater class distinctions: That no longer is the migratory worker the illiterate. This new group is providing leadership—but for what? Shall Christ or Chaos rule?

CONEMAUGH PRESBYTERIAL MISSIONARY SOCIETY

(Continued from page 593)

At the present time there are nineteen Women's, nine Young Women's, and nine Junior Societies which comprise the Presbyterial. Most of the congregations and societies are not large, Indiana being probably the only one with building facilities sufficient for entertaining the General Convention.

Many times the desire to entertain the W.G.M.S. has been in the hearts and minds of the faithful workers, but the obstacles always loomed too great. So it is that for the first time in the history of the W.G.M.S., Conemaugh Presbyterial is acting as hostess. This pleasure, so long deferred, is proving to be a real stimulus to the activities of all societies. It is a general feeling that the obligations involved are overshadowed by the great blessings expected from having this Convention in our midst. When June 11 arrives and the delegates from all parts of the United Presbyterian Church are actually within the bounds of Conemaugh Presbytery, then will Conemaugh women see their dreams realized and their prayers answered.

To the Members of the Board, Missionaries, delegates, and visitors, we extend a cordial welcome, and pray that God will bless you and us in this fellowship.

Untaught Youth

By Miss AGNES BALLANTYNE, Xenia, Ohio

SOME World War rookies once overheard their commander to say, "I mean to win the war if it takes a million men." A laconical comment from the ranks was, "Liberal sort of a guy." We have all grown liberal since those days and speak glibly, read, think, borrow, and spend in terms of millions. No wonder then that Religious Education chants the word as a sort of theme song, so that at world Sunday School Conferences and international religious gatherings numbers of "unchurched," "evangelized," "underprivileged" youths are tossed off in cool millions.

To start off, let us begin with the largest figures: "About one-third of the population of the world is between four and eighteen years of age —or six hundred millions. Probably well over four hundred millions of these are ignorant of the Christian message. To reach these is the straightest road to evangelizing the world." Then lest it seem too hopeless a task to even dream of reaching those millions, we shall hasten to say that in the last four years the number of those unreached by Christianity has been lessened by one million. At the rate of a quarter a million a year it should take only sixteen hundred years to reach them all.

That is, of course, if there is no retrogression in the work. The World Sunday School Convention at Oslo reports losses among the gains in Sabbath School attendance. The United States, Canada, Germany, England, Wales, Scotland and Russia show deplorable losses, in the last, 100 per cent; in Germany, at least 25 per cent. It is discouraging to read about our own fair land. In Maine there are ninety-three towns without church services and one hundred and thirty-one inadequately churched. Vermont has fifty towns without a church to shelter the youth who throng their streets. We read of the woeful ignorance in our southern mountains, of the thirty-two states where religious work is not even begun among the migrants, of the lonely Western farms, where the children are reared too far from community centers to even hear of Christianity. To sum up the situation in the United States, the untaught youth are variously estimated from seventeen million and up.

And those who have religious teaching too often receive it in inadequate, slipshod, even erroneous ways. The writer remembers a group of mountain children in Tennessee who heard the ignorant preacher harangue them about "Nebuchad-(neez) er, who drinked and danced, and then after a night of wild orgy had the head of the Baptist brought in to him on a charger," thus mixing so thoroughly an Old and a New Testament story that she herself had to go home and straighten them out in her own mind. Yet we must include those children among the "taught" youth." And here in the writer's town, where there are fourteen churches and once was a Theological Seminary, we had the depressing experience of having over

a hundred high school students disclaim any knowledge of the devil's citing scripture, of Jacob's bargain with Laban, of the tower of Babel, of the story of the rainbow.

LACK OF HOME INSTRUCTION

In America, as in the other so-called Christian nations the root of the whole appalling situation must be the breakdown of the home. Those good old days are gone when Godly fathers and mothers brought up their children in the way that they should go, that when they were old they might not depart from it, when the Bible was the center of the home as the tangible voice of God. The changing social and economic conditions have wiped out family worship even from devout homes and thrown the burden of the religious nurture of children upon the often hit-or-miss, haphazard, though well-intentioned Sunday School or Vacation Day School. It is good to know that some organizations have given attention to the problem of home instruction, that the Religious Education Association, the Mother's Congress of Philadelphia, L' Unione Famille of Paris, The League for the Popularization of Pedagogy for Families in Brussels, the Home Progress Society of Cambridge, the After School Club of Philadelphia are trying to force the responsibility back into the home, but their efforts bear little fruit, because since the days of family religion a generation has grown up without it, and a whole generation would have to be trained to consider it again. One sometimes wonders if some fault does lie with those very forefathers: that in giving thorough religious instruction without being very sure that there was a spiritual regeneration in their children, they may, as Stanley Jones puts it, have so inoculated them with religion that they made them immune to the real thing.

THE CHURCH SCHOOL

But since family instruction is so definitely not to be counted on today to solve the problem of religious education in the Christian countries, let us see what organized efforts are doing. For one hundred years and until about 1920, the Sabbath School has been the only public agent. In the brief half hour or so, one day a week, with untrained teachers, unprofessional though consecrated leaders, not adequate equipment, the Sabbath School has nevertheless held the respect of the western world, has been the direct means of instilling fundamental moral principles in thousands of people. The statistics from Oslo, in spite of the losses in some countries, are encouraging. Gains in number of pupils are reported by Africa with 581,721 new pupils in four years; by Latin America with a gain of 43 per cent in Brazil, 34 per cent in Argentina, and marked gains in Mexico, West Indies, Colombia, British Guiana, Venezuela; by Japan; Korea; Netherlands Indies; Philippine Islands; Malaya; Australasia; Australia; New Zealand; Netherlands; Ireland; Finland; Greece; Czechoslovakia and Poland. How much more heartening to think in large numbers when those numbers mean human beings brought into the light rather than cold armaments which cast into darkness!

OTHER AGENCIES

Besides the Sabbath School there are other organizations today for religious instruction. The wave of juvenile delinquency and the quickening social responsibility caused people to demand something beyond the instilling of mere knowledge in the modern youth. The School and the church have tried to face the problem together with questionable success. States have required the reading without comment of a few verses from the Bible; churches have carried instruction into the schools or schools have sent students to churches for instruction and have given credit for the work; but whereas these measures have had wonderful success in some places, in Chattanooga, city school system for one, on the whole the plan has failed. Religious education carried on by churches offends the schools in that it is often, perforce, sectarian, and school religious instruction offends the churches since it is impossible to agree on a common creed. Furthermore the formal teaching of religion is cold and fails to touch the heart of children. Therefore the Federal Council of Churches of Christ in America, the Home Missions Council, and the International Council of Religious Education cooperating with the Sabbath School Union have been accepting the burden of giving religious and moral teaching to boys and girls. There has been a great movement towards providing an adequate teaching force. Seminaries have trained leaders who are first acquainted with the word of God and then trained in modern methods of teaching it, so that they command the respect of the secular world and of the children whom they teach. A religious library has been accumulated which suits needs of different ages. It has become unpopular to allow inefficient workmanship in this, the biggest business of the world—the bringing to a knowledge of Christ the precious young people of today. These organizations however, are not depending alone on cold efficiency, on modern methods, on organization to win the millions. Dr. J. Campbell White in writing of his impressions of the January meeting of the Federal Council of Churches of Christ in America says that the central emphasis is placed upon Christ and His Gospel as the one indispensable hope of humanity and that the growing emphasis in all religious work is on reaching unchurched children and homes. It is interesting to read in other reports that the churches are expecting much of this evangelism to be done by young people. They have enlisted the interest and support of the younger generation in the building of a Christian community. Youth movements throughout the land have answered the challenge. A sane, happy, courageous Christian Youth can do more towards drawing maladjusted, discontented, nervous, and unhappy children into the church than any other factor.

UNTOUCHED OUTPOSTS

And what of those outposts of civilization where the light has not yet penetrated? What of Afghan-

istan, Tibet, Napal, Bhutan, Siberia, of outer Mongolia, Turkey proper, many native States in India, where 150 millions live in total ignorance? Why cannot Christian teaching be carried there? We were impressed by the following quotation from *Congo Crosses* and made to wonder why the Church fails to do what Modern Business accomplished so easily:

"Upon a country of people centuries retarded, religiously, socially, and economically, among the most primitive in the world has been thrust in two decades the fullest weight of all occidental invention, organization, manufacture, commerce, transportation, and acquisitiveness. Enormous gashes are cut in the earth by the bewildered labor battalions—to get two-thirds of the world's cobalt, the world's largest output of copper, nearly all the world's radium. Rivers are strained and the earth's surface sifted to get the second largest output of diamonds — People spend their whole lives digging for diamonds to sparkle on a lady's hand —yet even Christians are opposed to the idea of spending one's life hunting black diamonds."

Our minds are whirling in terms of millions. But after all, our individual responsibilities have nothing to do with these, for souls are only won in ones, and we win them for Christ in ones—and lose them in ones. In all the organized efforts today to win untaught youth to Christ is there any method more effective than that shown in this recent letter from a missionary in India, who tells about the girls in her boarding school: "It always pleases me to see the joy they have in anticipation of going home. A village in summer seems so unattractive to us — but be it ever so humble, there's no place like home. All the girls are trying to learn the twelve stories of the Synod Bible Course for this year in order to help teach them in their villages. Won't it mean something to have 180 girls go out in these villages around, ready and eager to teach these messages from God's work? They will meet many discouragements, I know, and will need our prayers."

A CHILD

A child am I, yet in me lies
  Part of the future of the race.
A child, in whom the good and ill
  Of ages past have left their trace.
Protect me, for the Master said:
  "Let little children come to Me.
And yet, whate'er ye do to them,
  Ye do it also unto Me."
Protect me,—ye of larger growth,
  Hear my appeal: Please take my hand
And lead me safely through the days
  Of Childhood into Grown-up Land.

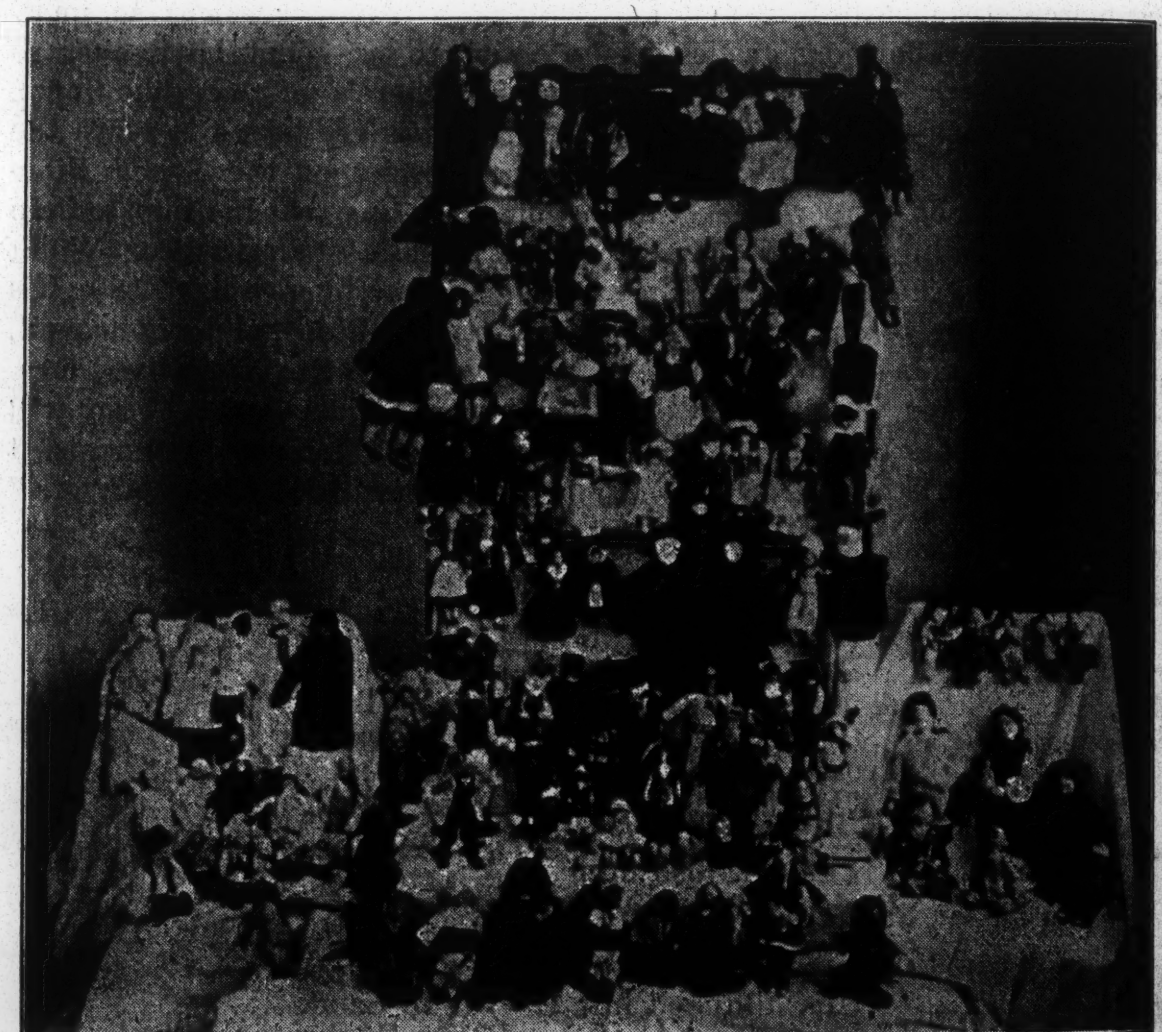
—Olive G. Owen,
In *Woman's Home Missions.*

Our World Family

These dolls, numbering one hundred and twenty-three, have been gathered from North America, South America, Europe, Asia, Africa, and the isles of the sea. They represent more than fifty distinct peoples of the world, and include some from each of the five great races of the human family.

To specify a few, there are the Peruvian man and wife crocheted from the wool of the llama, the Laplander in reindeer fur, the smiling little girl from Oberammergau, the Korean brother and sister, the Zulu mother and child, the fashionable lady from Manila, the grass-skirted Hawaiian girl, the Sudanese bride, the girl from Jugo-Slavia dressed in the old costume of the Slovenes, the braided straw man and burro from Mexico, the girl from Budapest, the fashionably-dressed girl from Germany, the Punjabi woman, the Ethiopian bride, and the Amish man and woman made without faces so that the second commandment might not be broken.

This collection is owned by Evlyn Wehling Fulton of Bellevue, Pittsburgh, Pennsylvania. Most of the dolls have traveled a long distance to reach Bellevue. Now the members of "Our World Family" continue to travel with Evlyn and her mother, visiting societies and groups. Everywhere the dolls go, they take a missionary message with them—a plea for the evangelization of all the peoples of the world.



One hundred twenty-three messengers of World Friendship.

Privileged Childhood

By LOIS WILLIAMSON ROBINSON, Pittsburgh, Pa.

"WE piped unto you and ye did not dance; we wailed, and ye did not weep."

Weddings and funerals! Two games,—and the only two,—known to Oriental children, until people from Christian countries go in and teach them others.

Wouldn't American children be bored and cranky if they knew but two games to play! How fortunate they and children of other Christian countries are in knowing how to play! Their parents teach them while they are still in their cradles. They are soon playing with the neighborhood children. They learn more about it in kindergarten and grade schools. Most cities here have play-grounds where, even in the simplest, children can play, swing, play in the sand, and play ball, and where in the more elaborate ones, such as Chicago's ten recreation centers, they have enclosed grounds, field houses consisting of club-rooms, swimming-pools, gymnasiums, assembly halls, and sometimes even branches of the public library. What marvelous exercise, mental and physical, our American children are getting, and how well it is preparing them for the future!

Ask any American child whose parents are living what "home" is and he will probably say, "Home is the place where Daddy and Mother and I live." What a happy completeness in that expression! "Daddy and Mother and I!" Fortunate is the child who knows its meaning. Here in America a large proportion of children do know it. Would it mean anything to the little girl of India whose father sells her to a seventy-year-old man to be his wife? Or to the little boy of China who sees his mother murder his baby sister just because the family are poor and don't want another mouth to feed? Infanticide has been practiced for centuries in non-Christian countries, sometimes for economic reasons, sometimes in the form of sacrifice, sometimes simply because parents did not want their children. While it has died out in most countries, yet it still is practiced in some places, and in many, many places children probably wish they *were* dead instead of living the neglected lives they are forced to lead.

Out of forty-five million American children there are four hundred thousand whose parents are not living or are not able properly to take care of them so that they are in foster homes or institutions, where in most cases they are brought up in clean, healthful surroundings, taught to play and to be self-reliant. While these children are unfortunate in not having homes of their own in which to grow up, how much better off they are than they would be in other countries where they would roam the streets, be badly treated by grown-ups, and be apt to die of exposure or starvation!

American children have much more done for them in the way of secular education than have the children of many countries. They all

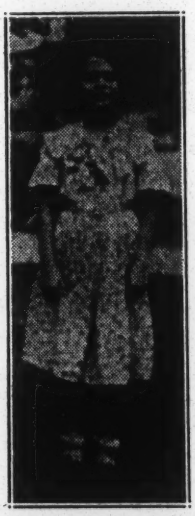
Pearl E. F. Lindsey
Santa Ana, Calif.

protection of children had been established in forty-five states in 1928. These organizations try to give every child a chance to grow and develop. Protection agencies include the United States Children's Bureau, Juvenile Protective Associations, Big Brother and Big Sister organizations, Girls' Service Councils, the Societies for the Prevention of Cruelty to Children, and others. These associations try to meet individual problems of children and they also try to combat existing and possible evils of certain communities as they may affect children.

Robert Marion Miller
West Middletown, Pa.

Some parents do not insist that their children attend school regularly. Some do not provide the proper physical or medical care for them. Some people do not have good standards of family life. Some parents are cruel. Some have marital discord. Some homes are broken up. Children or their parents may have emotional or mental difficulties. There are children who have received abnormal treatment, who have been exploited

have the opportunity to go to school. The newer school buildings are of lovely architecture. Equipment is splendid. Teachers are required to know psychology and methods of education as well as the particular subjects that they teach. Compared to the children of some lands, who learn little besides what they pick up from observation, American youngsters are sages.



Margaret Carol Fisher
Spokane, Wash.

Even underprivileged children in our country have many privileges that many children of other lands do not have. In addition to medical examination and treatment in the schools, we have clinics for them. Hundreds of thousands of dollars are used annually for maternal and child health activities. Three hundred thousand children, living at home, were dependent on what is know as "Mothers' Aid" in 1934. Six million more, under eighteen years of age, were under mass relief that same year.

John Alvin Stewart
New York, N. Y.

Child protection by the state is recognized both here and in England. Departments or bureaus for the care and

by adults, mistreated sexually, had their morals impaired, been taught to steal, to shop-lift. Such cases are looked after by these organizations.

The "Social Work Year Book" for 1937, which tells of these problems, also mentions the community conditions against which the child protective organizations are fighting. Heading the list is Child Labor in all its forms, as it occurs not only in "mines, mills, factories, canneries, mercantile establishments, agriculture, industrial homework, peddling, and begging," but also "in the trades of the newsboy, the bootblack, the messenger, the caddy, and the entertainer." Other community conditions with which these agencies concern themselves are "problems of street safety, of trespassing on railroad tracks, of gang activities, and of lack of facilities for organized play; child marriages; hazards offered by taverns, dance halls, theaters, carnivals, circulation of obscene literature, endurance contests, gambling devices, traffic in drugs, liquor, tobacco, and firearms; and commercial exploitation of sex."

Nancy Driessen
St. Louis, Mo.

Harold Le Roy Byers
Harrisville, Pa.

Glen Moore, John Walter, David Paul Irwin, Bulger, Pa.

Joane Klotsly
Santa Ana, Calif.

In what country where Christianity is not known would so much be done for children? A few centuries ago the Romans often thought it their duty to sacrifice their firstborn children. True, instead of really killing them, they very often left them to die of exposure, but left them in places where they were very likely to be found, rescued, and adopted by other people. But it was not until Christianity reached Rome that the people became more humane toward their children. Finally, in 787, Bishop Dathens founded an asylum there for children.

While the protective agencies we have mentioned are really offshoots of the church, the church itself is doing much for children. In 1926 there were more than twenty-one million scholars in the Sabbath Schools of the country. Many of those, of course, would be adults, but probably the majority would be children. (Incidentally, more than one hundred forty-eight thousand of those twenty-one

(Continued on page 646)

Thoroughly Furnished

By MRS. R. T. M. McGILL, Guthrie, Oklahoma

JUDGES testify that of the youth convicted of crime 97 per cent have had no religious training. Only three per cent come from the ranks of the Sunday School. This statement will bear much thought on the part of Christian workers. Had the 97 per cent attended our Sabbath Schools during the past years could we be reasonably sure they would not be numbered among the criminals of our land? In our Sabbath Schools is teaching of the Bible connected with conduct? Are our teachers "thoroughly furnished" in the Word of God?

In facing this problem there are three studies we should make as Christian workers, I—Facts regarding the tragedies of childhood; II—The effect of religious training on childhood; III—How may religious workers become "thoroughly furnished?"

I—Facts regarding the tragedies of childhood. C. J. Sharp in his "Manual of the Campaign to Reach the Unreached" gives the following facts including the quotation above: 1—All Protestant Bible Schools have slumped in attendance an average of 20 per cent in the past four years. This means 3,400,000 that were in Sunday schools are not in Sunday Schools now. 2—There are approximately 17,000,000 boys and girls in America (four to eighteen years of age) not in Sunday School. 3—Not only is indifference on the increase, but crime is on the increase. The average age of all convicts is only nineteen. There were 12,000 murders in America last year. J. Edgar Hoover, head of the "G-Men," states there are 400,000 criminals at large, who are potential or actual gunmen, kidnapers, burglars, etc. 5—Infidelity, atheism, communism and many ruinous doctrines are being peddled to these unreached youth through every means, printed and otherwise. 6—Promoters of drinking, gambling, impurity, drunkenness, racketeering and old-fashioned worldliness are pushing their tragedies unnumbered.

II—The effect of religious training on childhood. A number of studies have been made by educators to ascertain the effect of religious training on childhood. Star Buck of the University of Iowa made a study of 485 pupils. They were tested to see what effect Biblical teaching had on lying and cheating. He tested Protestant children in Sunday Schools and children not in any Sunday School. He found very little difference. Perhaps the number of children tested was too small to draw definite conclusions but it is an indication. What is wrong? Are the tests telling the whole truth or is the fault in our Sunday Schools? Star Buck's conclusion was that these tests do not prove that the Bible is not of value in character training. Evidently the fault is in the teaching, not the Bible.

"The Return to Religion" by Henry C. Link throws a scientific light on our problem. As a child

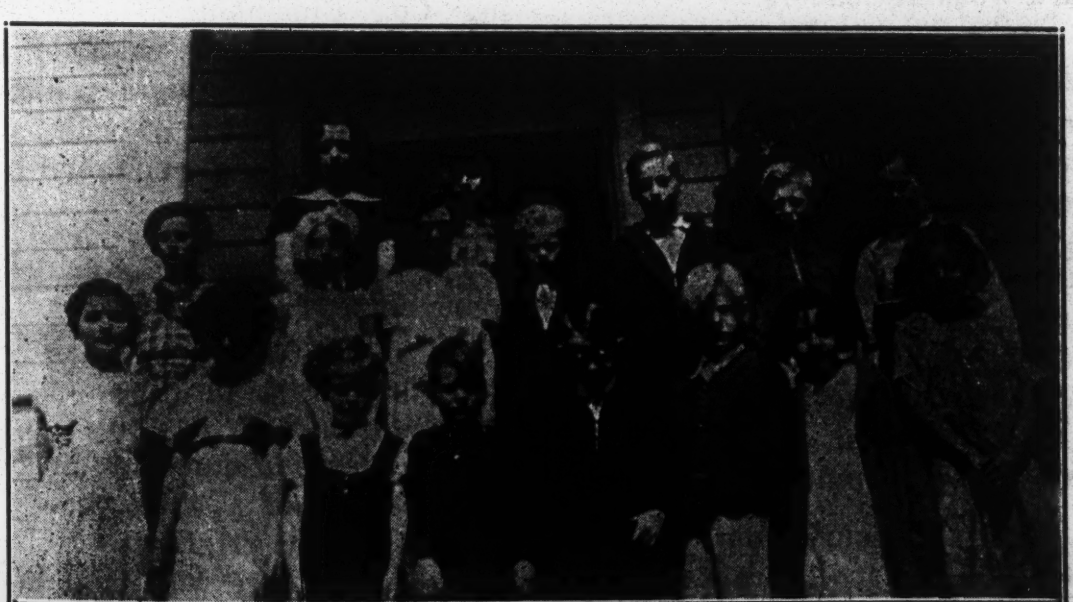
Link had "what might be considered an extremely heavy dose of religion." He attended Sunday School regularly from the age of four, Sunday church services from the age of six, often morning and evening, Wednesday night Prayer meetings, C. E., and periodic revival meetings. After his conversion in a revival meeting he became a Sunday School teacher. He was sent to a denominational college from which 80 per cent of its graduates entered the ministry. Disgusted with the exposure of an intrigue among faculty members he entered one of our Eastern colleges. There his first courses in religious education undermined all his boyhood religious beliefs and for twenty years he "scorned the petty practices of the Church and was convinced that religion was the refuge of weak minds."

Mr. Link became a psychiatrist and found himself, as the years went by, applying the principles of religion in solving the many cases which came to him. He found that faith in God helped people to live a more normal life. He began advising them to go to Sunday School and to Church.

During 1933 and 1934 Mr. Link was one of the psychiatrists employed by the Adjustment Service of New York City to give psychological examinations to 15,321 unemployed men and women. More than 73,000 tests were given and a comprehensive personal history of each individual was recorded. Link found that unemployed people who had faith in God and were in churches were happier and adjusted themselves much better. "Individuals who believed in religion or attended church had significantly better personalities than those who did not."

So Link and his family went back to church. As scientific study had led him away twenty years previous, so scientific study led him back to church.

Link's further analysis of the



Juniors' Easter Party, Morgan Hill, California. Superintendent Mrs. Frandsen; Assistant Miss Hilda Davis

tests showed that children in Sunday Schools and *whose parents attended church* have habits superior in personality traits. He was convinced that religion is the greatest help in rearing children. The Sunday School and the Church, whatever their shortcomings, *do help* to overcome selfishness and give the necessary foundation for developing personality.

How then, can we account for Star Buck's findings regarding cheating? Only one conclusion can be drawn: As Bible School teachers we have not always connected our teaching of the Bible with conduct.

III—How may religious workers become "thoroughly furnished?" Since Link proved the value of training in our Bible Schools on character development, the challenge comes to each Christian worker: How may we do a better job?

"No school can function successfully without trained, consecrated, hard working leaders."

1 — Trained teachers. Teacher Training classes should be organized in every Bible School. A new Christian Service Course has recently been prepared for use in our denomination. Another excellent book for study courses is, "How shall I learn to teach religion?" by Blanch Carrier. She attacks the problem from the pupils needs and how to meet them or how the Bible may be used to influence conduct.

After the course on "How to teach" teachers will profit much by a thorough Bible Study. A good text book is, "New Training for Service" by C. J. Sharp. This book will lead to a general knowledge of the contents of the Bible. As teachers, we must know God's Word more thoroughly if we expect to handle it aright with children and young people. Every Bible School should have constantly a group being trained for teaching.

2—Consecrated teachers. These courses of study should lead to a deeper consecration on the part of teachers. A trained teacher without consecration is dangerous. Miss Carrier recommends larger classes of children and fewer teachers, choosing those most consecrated and best trained.

3—Hard working leaders. When teachers are better trained for their work and more deeply consecrated they will desire to reclaim the children who have dropped out and "reach the unreached." A "Manual of the Campaign to Reach the Unreached" has been prepared by C. J. Sharp of the Standard Publishing Co., Cincinnati, Ohio. This booklet gives many valuable suggestions for conducting a campaign, arousing interest for the campaign, and holding those who have been reached.

The need is great; the challenge is ours as Christian workers. Let us be "thoroughly furnished" so that the Master may say on that great approaching day to each one who has been in our Bible Schools, "and that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Suggested Devotional Service

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for Year Beginning April, 1937: Impelling Imperatives

Devotional Imperative for July: BE WISE—Prov. 22:6.

Song—Bible Songs Hymnal No. 19.

Scripture Lesson: Prov. 3:1-7, 13, 17, 35.

Leader: In these days of change and danger and fear, in these days of social unrest and political upheaval, in these days when old standards of conduct are being challenged and often repudiated, there is need of the impelling imperative, BE WISE. Since the youth of today will be the political, social, and religious leaders of tomorrow, there is need that they be instructed in wisdom's ways. The wise writer of the Book of Proverbs, the great "Book of Wisdom," understood this when he said, "Train up a child in the way he should go: and when he is old, he will not depart from it."

Jesus' Teaching Concerning Children: (Use music of B.S.H. No. 42 as a musical background.) Luke 18:15, 16 and Matt. 18:2-6, 10-14.

Song: B.S.H. No. 42.

Scripture Stories Concerning Children:

(1) The Appeal of a Baby's Tears. Exodus 2:5-10.

(2) The Son of a Praying Mother. I Sam. 1:27, 28.

(3) The Child of a Mother of Faith. II Kings 4:18-26.

(4) The Faith of a Captive Maid. II Kings 5:1-3.

(5) A Lad Who Helped a Multitude. John 6:5-13.

(6) A Boy's Priceless Heritage. II Tim. 1:5 and 3:14, 15.

(7) The Perfect Child. Luke 2: 51, 52.

Poem:

"Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

"I teach them love to all mankind
And all God's creatures; but I find
My love comes lagging far behind.

"Lord, if their guide I still must be,
O let the little children see
The teacher leaning hard on Thee."

Prayers for Children: (For suggestions, see pages 3, 14, 23, 29, and 31 in the Prayer Circle.)

Song: B.S.H. No. 165.

"Why?"

By MRS. NEAL McCLANAHAN, Assiut, Egypt

THE little head drooped and rested on her basket of eggs, and there she slept, sitting on the side walk of one of Egypt's largest towns. The sun was a June one, and along the better streets shutters were tightly closed and people were napping. The dry cracked soil of the fields was waiting for the overflow of the Nile. Foreigners were going on leave or preparing for their holiday at the Alexandria seashore, only the doctors and nurses at the American Mission hospital were staying on.

As I sat that afternoon in the hot dusty compartment of the Cairo train, I could not forget this child, asleep on the sidewalk. What was her world? I asked myself, and what did she see from this corner where she sat day after day, selling eggs?

A lemonade man with his cool drinks and shining brass pitcher; carts of tempting grapes and melons; autos passing and re-passing, carrying the children of the well-to-do to and from private or government schools; hundreds of other school children in becoming uniforms, with books under their arms; houses that to her looked like kings' palaces. The rows of acacias with their gorgeous bloom that lined the street leading to the American College she probably never saw at all, and the big new clock in the middle of the road meant nothing, for time to her was daytime and night-time. Ironing men carrying clean white starched dresses and gay silk ones for the little girls of the neighborhood passed near to her; and across the street was a drug store that sold perfumery and scented soap. Not far away there was an eye clinic, and not more than a block distant a beautiful Protestant Church.

But not one of these was of her world. She had no money for lemonade; water from the dirty Nile was what she drank. The delicious melons, grapes and apricots she could not buy. She would like so much to ride in a car, but how could that ever be arranged? These three-storied houses with windows, balconies, and electric light, how unlike her house with its mud floor and corn stalk roof! And the eye clinic that was so near? How badly she needed months of treatment for trachoma, but who would trouble to take a little peasant girl to the eye doctor? She never knew there were little girls with perfect eyesight. Surely every little girl, some time in her life, should have a white dress; but our little friend can only look at such things in the hands of the ironing man or in the window of a new store that has lately opened. Her one garment, a soiled worn cotton dress, with an old rag over her head, was all that her father could provide on his twenty cents a day wage. Her ears were not even pierced for the cheapest earrings.

That white building with its tall tower? None of her family knew what it was, but as they passed the doors they heard singing in Arabic, and after a while well dressed grown folks and little children came out.

She had never been inside a church, and unless some street Sunday school or Daily Vacation Bible School were to meet near her house, she would never hear Bible stories.

A few blocks distant was the Nile with its beautiful sailboats, and on the opposite bank palm trees, limestone hills, and, on beyond, the pathless sands of the desert. But the Nile to her meant only the water that was carried in goat skins and sold to her mother for one cent.

A beautiful new cinema had lately been opened in this town, and Shirley Temple was playing in "Bright Eyes." But how remote from her existence was this lovely picture of a little American girl!

As our Cairo train sped along, my thoughts turned from this little girl to my own girl when she was little and lived in Egypt. School, books, pictures, music and play—all were hers. But why? I do not know. But I do know this: that God looks for gratitude that my daughter received so much, and he expects my mother heart and hand to reach out and touch these little girls and boys who live and move in such monotony and heart-breaking patience.

An angel paused in his onward flight
With a seed of love, and truth and right
And said "O where can this seed be sown
That it yield more fruit when fully grown?
To whom can this precious seed be given
That it bear most fruit for earth and heaven?"
The Master heard and said as He smiled,
"Place it at once in the heart of a child."
The angel whispered the blessed truth
To a weary teacher of precious youth.
Her face grew bright with heavenly light
As she led their thoughts in the way of right.

Selected.

Protestantism Discovering Childhood

By REVEREND J. CAMPBELL WHITE, L.L.D., New York City, N. Y.

AS the supreme field of the Church for effective evangelism and Christian instruction, Protestantism is beginning to discover childhood and youth more than ever before. Alert Protestant leaders are seeing that the time to direct the shape of human trees is while they are in the active growing stage. "As the twig is bent, the tree is inclined."

Germany and Russia have gone far to change the very soul of their people by aggressively teaching one generation of youth their false doctrines of atheism and deified nationalism.

In contrast with this, will America be evangelized by the Church teaching our generation of youth the meaning of Christ? There is no other way to evangelize the nation so promptly or so decisively.

Our Forty-fourth Street Church in New York City has lived and worked and prayed for this spiritual revolution since 1930. By 1940, we expect to see an irresistible national movement in this direction. By 1950, or before, the childhood and youth of this country can be evangelized. The providential development of this expanding effort is a fascinating and inspiring study. If one would make his best contribution to Christian progress, let him discover what God is emphasizing in his day, and get linked up to it vitally. If I understand the current providential emphasis, God is now laying upon the heart of the Church the wisdom of saving childhood before it becomes hardened and callous with sin.

On January 17th of this year, I preached on the theme: "Why Teach Children About Christ?" Texts, I Samuel 2:18 and Luke 2:40-52. The following questions indicate the line of thought:

1. At what period of life do people ask the most qustions? Do these include deep questions?
2. During what five year period of life do people learn most rapidly?
3. At what period of life is it easiest to get persons to trust in God and obey Him?
4. What proportion of Christians became such in youth?
5. How old need people be before they can influence others for Christ?
6. Why do not all Christians give more attention to getting children to know Christ?
7. What great changes are needed and are beginning to come in this matter of reaching unreached children?

I believe these questions would prove of much interest as a basis of discussion in many Christian groups and assemblies.

Two of the most representative Protestant organizations in America are now officially committed to a serious effort to solve this problem of twenty millions of unevangelized American boys and girls between four and eighteen years of age. These are the International Council of Religious Education and the Joint National Councils on Home Missions. A special Committee of each of these agencies has been appointed to pro-

mote this one effort. The two Committees will cooperate closely and should accomplish large results.

The Missouri State Sunday School Council is leading the whole nation now in an aggressive state-wide effort in behalf of unreached youth. Fifty of the most influential laymen recently gave two days each to holding meetings in every county of the state. In April two conventions were held, lasting three days each, and representing all churches and counties, studying together how to meet this particular need.

During May, an intensive effort was projected to get as many children as possible enlisted in some definite form of Christian instruction. This is tackling the problem in a definite and serious way. Much prayer is being enlisted and great interest is being aroused. Something like this will have to be done in every state and be persistently followed up till the objective is actually reached. Real success in any state will stimulate similar effort in many other communities and states.

METHODS TO BE USED IN CHRISTIAN INSTRUCTION OF YOUTH

Tested methods are already in use by which this need can be met. All that is n e e d e d is to arouse, enlist, and guide the Churches in their adequate use. These methods are chiefly the following:

1. Greatly enlarging and strengthening o u r present Church Schools and organizing many additional ones.

2. Making Weekday Christian Instruction Universal, in connection with the public school system. The Federal Government issues a Bulletin, giving a report of such education now being given in nearly 400 communities, to approximately 300,000 pupils. The wonderful success of this method calls for its universal adoption and use. In many cases, this instruction is given in the public school buildings, to such children as elect it, by teachers selected and supported by the Churches. This is the ideal way wherever it can be done. In other cases, children are dismissed from the public school for one or two periods each week, and go to nearby churches to receive the Christian instruction. In over 10,000 instances, rural public school teachers have been led to give one period each week of Biblical instruction to all children desiring it. There are over 240,000 rural schools in America, most of them of only one room. Many thousands of these teachers can be led to give this instruction, either on a weekday or on Sundays, when other volunteer teachers might assist them.

3. A third method of very great value is the Summer Vacation School. Many millions of children have more leisure in the summer than they know how to use. A multitude of trained teachers are free from their regular duties at this period. Nearly all Church plants are idle on week days. In a Sum-

mer School of four to six weeks, with daily sessions lasting through the forenoon, as much instruction can be given as in an average entire year of Sunday School work. With a varied program of songs, hand-work, instruction, memory work, dramatics, worship and recreation, the pupils can be kept at a high level of interest and application. It would seem as if this general plan could wisely be made almost universal by our Churches.

4. The Small Group or Club Plan is one of the simplest and most adaptable methods of imparting Christian instruction. The two basic features are recreation and religious discussion. The Church has only begun to discover the possibilities of helping children through leadership in their recreation. Much moral instruction can be given on the playground. There is no better way for persons to get acquainted than in play together. The friendship and fellowships thus developed open up vast possibilities of influence through sharing our best experiences and convictions with boys and girls. Wonderful spiritual results are being secured by this simple plan in many different centers. We need an effort in every Church to discover and enlist volunteer leaders who will organize and conduct clubs of this type. There is abundant room for one million of such leaders, as rapidly as they can be found. At East Liverpool, Ohio; at Sterling, Kansas, and here in New York City are groups of highly successful clubs of this kind that are being greatly used in helping boys and girls to find Christ.

Is there any single thing that could be taken up by our women all over America that would mean more for the nation and the world than to plan by all possible means to reach this neglected 20 million boys and girls? Can there be any other aspect of missionary work in America that is more urgent?

THE QUEST

Every child has a quest to make,
For life is the King's Highway,
And a joyous heart is the scrip to take
On the road of Every Day.

Every child has a gift to guard
As he fares to a far-off goal,
A body pure, a mind unmarred
And the light of a lovely soul.

Every child has a task of his own
For the Father has planned it so;
He seeks the way and He alone
Can show him the path to go.

Every child has a living guide
From the vale to the Mountain Crest,
And the unseen friend who walks beside,
Is the Way and the End and the Quest.

Selected and Adapted.

Week-Day Bible Teaching in Kansas City, Kansas

By MRS. W. D. MERCER

KANSAS CITY, Kansas, has completed thirteen years of religious education of its school children. The organization responsible for this work is the Council of Religious Education, which oversees the work of Sabbath Schools, Vacation Bible Schools, Leadership Training School, and the Week-Day Church Schools. Awake to its responsibility and opportunities, the Council functions with precision.

Due to the fact that the children receive Bible instruction in school hours, the Council is closely associated with the Board of Public School Education. It must satisfy the Board that its work is comparable to that of the public school, thus keeping high the standard of efficiency.

The Council is financed by the churches participating in its work. These are of every denomination, besides Christian Science and Catholic. The Jews are interested but as yet not participating.

There are 74 church schools, instructing 11,583 children (91 per cent of the public school enrollment) with 740 teachers, all volunteer without pay, and 72 principals (only four of whom are paid). The Christian Science Church has five schools. The Catholics teach one-twelfth of the enrollment. All other work is by the Protestant Churches of the city.

The Council employs on salary a supervisor, Mrs. Ethel Higby, whose executive ability, personality, and vision mean much to our achievements. From the supervisor's office the curriculum for eight grades is distributed to the church schools. These courses are carefully planned to correlate with the work of each grade in public school. They provide a detailed syllabus for each day's lesson for the 29 days of church school from October to the end of April together with the aim and purpose of the course and a bibliography and suggestive supplementary helps to teacher.

Wednesday is church school day, a happy day for most school children. There are four periods each day, two grades coming for each period. These periods are well organized providing a worship service for both grades followed by separate class room work, which includes Bible memory work, reading from Bible, Biblical and character-building stories and dramatization, note-book and expressional work.

In our United Presbyterian Church School we have an average attendance of 150 every Wednesday with seven teachers and a principal who teaches eighth grade also. These children represent many denominations. But most noticeable is the percentage of unchurched homes. Each week the child gives his own record of Sab-

(Continued on page 634)

Good News from Far Countries

Egypt

MISS MINNEHAHA FINNEY, Editor, Mansura, Egypt

WHAT GOD HATH JOINED

By THE REVEREND HUGH KELSEY

He wanted to be married properly and attractively. He hadn't any money, and he worked off in a village, and he didn't know anyone in the city where his brother lived. So he asked his brother to ask the minister and the missionary to bring some church folks to his wedding.

The house stood directly on a dirty street ten feet wide. The house itself was brick, plastered with mud, and painted inside, with dirt floors. When the guests arrived they passed through the first room, which was empty, across a small open court shaded with corn stalks, and into the opposite room. The family had found somewhere some furniture copied from European living room things, and now in very bad repair. Sisters of the bride and the groom and some older women were already seated around the walls. The strangers had chairs set for them across one end of the room, and the little portable organ they brought was set up opposite. Then the neighborhood streamed in. The room, barely ten feet square, was soon packed with women and children, sixty or seventy of them,—and flies, and dust, and sore eyes, and noise.

The bride and two attendants wore new dresses for the occasion, which probably cost far more than they could afford. The bride's dress was white, and she wore a long veil and some frayed imitation flowers. The groom wore a European suit, but the other men of the family wore the ordinary, perhaps their only, native clothes.

When the minister and the groom and several witnesses had written the four copies required of the marriage contract and signed them all, the minister called for order. Two chairs were set, right in the middle of a swarm of children, and the bride and groom took their places. The people from the church sang a Psalm and the minister spoke plainly and directly about the meaning of the occasion. Two or three times he was interrupted by the uproar among those crowding the door, and by women inside giving the joy cry. Finally, he began to read the marriage service, and the bride and groom arose. Things were tolerably quiet until he finished the service and wished to lead in prayer. Some of those nearby silenced the criers again, and after the prayer they sang once more. And so in the midst of confusion and filth, and among ignorant and superstitious guests, he had a Christian wedding.

All the time one of the women sewed with a large needle, to insure domestic happiness for the couple. And the greetings and congratulations indicated the heartiness of the good wishes of the guests, being exceedingly vociferous. The visitors, foreigners, missionaries and others, finally extricated themselves from the children and the crush at the door, and so back across the city and to some other duty, and pleasure.

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

RAIN

By MISS THERESA BROWNLEE

"Are you going or not?"

It was the Indian pastor asking the question as he faced two missionaries and the Bible women.

"We are going" replied Firoza. "We are not afraid of getting wet." Even though the clouds were threatening and we felt sure we would get wet Miss Cash and I felt we could not be less courageous than our friends and co-workers.

We made our way to the village about a half mile away from the tent and found fifty Christians gathered in a large room. The rain began. It poured. In through the window it came right on the bed where we were sitting. A boy climbed up and fastened a gunny sack over the cracks in the broad shutters. But still it came in. In front of the door was a hollowed out place made purposely to hold water in time of rain, thus preventing it from running all over the mud floor.

After a time the rain slackened and we suggested starting for home. "No, no" said the pastor, "this meeting is not over yet. The Lord is with us and He will stop the rain for you to go home at the right time." We replied "Very well, we shall stay."

The rain did stop but we had to wade through water to get to our tent. When we arrived we found the servants carrying out our belongings to another tent where the floor was not yet wet. Ours was in a sorry state.

What should we do? We could not all stay in one tent. Some said, "More rain is coming, you better go into the village and get a room. I agreed to go but Miss Cash preferred to remain. Firoza said to her, "I shall stay with you whether to drown or to help you out of the water."

In the end, part of us went to the Pastor's house, which was rather commodious with three rooms—one large room which is a family living room, and two small rooms for storing grain, fuel and other things. Arrangements were made for all of us—two of the Bible women, the pastor and wife and three children and myself to sleep in the large room. They kindly gave me the bed by the window. Naturally I opened the window and during the night several times a cat jumped in over my bed and prowled around requiring the pastor's wife to rise and put him out. The next night I went back to the tent, as the rain was over.

The pastor and his wife and all the Christians in the village were most kind to us while we remained in their village and we moved on to another place glad and happy to have had this time of special fellowship with our friends, which we would have missed if it had not rained.

"The helping time is short
The privilege is great,
And when the Master says to thee
'I count it all as done for me'
The recompense is great."

Ethiopia

MRS. BRUCE B. BUCHANAN, Editor, Sayo, Ethiopia
On furlough, Columbus, Ohio

YOUNG SAYO

TAMUSGEIN

On Christmas Day of 1933 Tamusgein was brought into the Sayo Hospital. He had been found on the dump heap along the wayside, too weak to move or care for himself. Tamusgein had been a slave and because of his illness was only as refuse to his master because the little fellow was unable to use his legs. The hard master did not care what would become of the child slave and so had thrown him out where hyenas often go to feast.

Tamusgein was admitted into the hospital and was so weak that it took six long months of care and nourishment before Dr. Bergsma attempted the operation which was so needful. It was a joy to watch the boy improve in health and also in confidence in those about him. It was wonderful to watch his timidity fade away and see that bright smile instead, when his new-found friends went to visit him. How he loved pictures! He could not read, so would study all the pictures he was given.

After the operation Tamusgein gradually regained his strength and was able to walk about with the aid of crutches. It was then that he began attending Sabbath School and Church. How he drank in all the Bible stories! School was his portion, too, and how happy he was learning to read.

He was told he could not obtain his freedom unless he could walk. So that was his next effort—to try to walk without crutches or even a cane. It took a long time before the little black boy could do this, but he succeeded finally. Not only did he learn to walk but he could use his hands in knitting. Socks and a sweater for himself and knitted by himself were indeed an achievement.

Just a year after he was brought to the hospital he was baptized into the Christian faith in the Sayo Mission Church. What a leader he will be among his people! Not only a freed slave but one freed from the slavery of sin as well.

BAKALA

Did you ever hear of a seven-year-old teaching his grandmother how to read?

This really did happen. Bakala, son of Mamo, one of our Sayo school teachers, was just in the first grade. He was very much loved by his dear grandmother. After school Bakala would go to visit "Ako" (grandmother) and report his progress to her. "Ako" had never learned to read but now she was determined to try. So little by little "Ako" did acquire most of that long tedious alphabet of over 250 characters. Reading in Oromo is not impossible once the alphabet is mastered. But it was a long drawn-out task. "Ako" was able to read a bit, but much preferred listening to her grandchild as he read to her, chiefly from the Bible.

RAHAEL

Rahael (Rachel), Gidada's little girl, was such a frail little mite. She was so very quiet, too, hardly ever willing to make a response to any one except those whom she knew real well.

The Ethiopian huts are not warm and are so draughty that colds are easily taken. And so little Rahael suffered with colds and coughs very often. Each rainy season was very hard for her for she would often have pneumonia. One year it did not seem possible that she could recover but she did. Our medical helpers and her father, Gidada, did all they could for her and entrusted her to the Heav-

enly Father's care. It was beautiful to see Gidada's faith and that of the many friends who would come and hold a prayer-meeting in Gidada's home or in the hospital, if that was where Rahael lay so sick. How thankful we all were that God chose to restore Rahael to health and strength again. Her father who knows the Bible better than any other Ethiopian, we believe, taught his little daughter a great many passages of Scripture. May God grant that her little life may be spared for many years to come, so that she may help lead her Ethiopian sisters to the Savior Whom she has been taught to love and trust.

BUFFACADU

A few years ago Buffacadu, a young Amharic boy, was brought by his older brother to attend the Sayo Mission school. Buffacadu was put into the boarding school at first, then later worked for his expenses in one of the missionary homes. He was always so cheerful and ready to do what he was told. His older brother often coached him and so guided him. It was not long till Buffacadu learned English, too, so became valuable as an interpreter in the clinic where both Amharic and Galla-speaking people would come. He was one of Mr. West's right-hand boys when Mr. West carried all of Sayo's responsibilities alone.

"Buffie," as he was nicknamed, is still a faithful boy and is a Christian boy, too.

May these and many other sons and daughters of Sayo grow up to help their own people greatly and help to continue the work of their Christian elders. A humble little Christian Church is being built by our Ethiopian Christian friends. May this "house of worship" be a place where Jesus will be especially near to the little group of His followers. May it be a place where Jesus' Gospel will be proclaimed to young and old alike and a place where guidance and help will be found for those Christians who are so faithfully trying to do His will.

The Sudan

MRS. R. F. SHIELDS, Editor, Khartum, The Sudan

TWO OF GOD'S LIGHTS IN NUERLAND

By C. BLANCHE SOULE, Nasir, Sudan

Six years ago the late Den Mak, who was then Chief of this section of Nuerland, asked me to take his young daughter to live with me so that she might help me to take care of the motherless Nuer babies that were in my home. One of the babies was the daughter of a brother of the Chief. Den said that he wanted his daughter to learn to read and write, and do the things that I was teaching my girls. So his daughter NyaDieu came to live with me and be my daughter.

NyaDieu was a bright, lovable little girl. She was an apt pupil, especially in learning to care for the babies and to prepare their food. She took as much interest in the care of my home and household as though she were responsible for everything.

NyaDieu was very quick in learning Bible verses, and seemed to love to repeat Scripture. It seemed to mean a great deal to her, it was her own. The day came when she said to me, "Mother, I love Jesus and I want to be His child." It was a happy day for me, when she confessed Christ and was baptized.

A severe testing time came for NyaDieu some months later. Her father felt the need of having a new altar to his god put up at his village. A prophet of this god was sent for,

and all the kith and kin were called for this special ceremony, which would last almost the entire day. Our Sabbath, which of course meant nothing to him, was the day chosen. On Saturday, Den told NyaDieu that she could not go to Church Service the next day, and that she should tell me that he wanted her for the entire day.

NyaDieu came to me Saturday afternoon to talk with me. She was weeping and could not talk for awhile. Finally she said, "Maadin, my mother, father says that I must go to his village tomorrow for a ceremony. I will not pray to his god. Jesus is my God and I love Him. Mother, help me. I will not go to my father's village tomorrow."

I told NyaDieu that she should stay with me. I said, "I will ask some of the other missionaries to join us in prayer. We will pray that the Lord Jesus will in His way prevent your father from beating you and forcing you to go."

Sabbath Day NyaDieu went with us to Church as usual, and stayed in the house with me the rest of the day. In the evening she went to her mother's house. (She slept at her mother's house and spent her days with me.) Her father and a number of relatives were there. The ceremony had been held where his oldest wife lived, not at NyaDieu's mother's village. One of the male relatives began to scold NyaDieu for refusing to pray to their god. The father spoke up and said, "Let her alone. May be after all she is right. We don't know, may be Jesus is God. I know that the people who love and worship Jesus pray for us, and love us, and help us."

Since the father's death NyaDieu, with her mother and her younger sisters and brother, spend a good part of their time with the mother's brother who lives in another section of Nuerland. Last week they came back to their village near the Mission. NyaDieu came to spend some time visiting with me. She had many interesting things to tell, but this is the part that she seemed happiest about. She said, "We sang and prayed every day, and I told them Bible stories and taught them Bible verses. My cousin, who is a girl younger than I, loves the songs and Bible verses and stories. She knows all that I taught her. All of the children of the village gathered with us, all of the girls, both big and little, and two old blind ladies. The women who could see always made excuses, they always thought they had something to do. My mother liked to sit with us and listen. The old blind ladies loved to hear about Jesus. They asked me many times to tell them more about Jesus. They said, 'When we die maybe we will find that Jesus will take us to live with Him.' I loved to tell them about Jesus, and teach them our Jesus' Songs."

NyaRuon is another one of my daughters. She was with me for a number of years, helping me to care for our motherless babies and learning many things. She is now my kindergarten teacher. She loves to teach little children, is patient with them and they love her.

NyaRuon was married several years ago, and her husband was quite willing that she should help me with the school. I think he was very proud of the fact that his wife could teach as well as do all the work that a Nuer woman does in her village.

When they were married the husband wanted to give me one of the cattle. I asked several of our young men who have been with us at the Mission for a long time what I should do. They said, "Take it. The people will be very happy, and they will feel that you belong to us." So a very fine young heifer was brought to me, especially fine, also, in that it is immune to rinder-pest, a very

bad disease that kills off so many cattle.

I am called the mother of NyaRuon, so being her mother I became the husband's mother-in-law. A mother-in-law is held in very wholesome respect by her son-in-law, in this Nuerland. My son-in-law may not pass me on the path; when he sees me coming he must leave the path and stand with his back toward me until I go by. I may not speak to him as I go by. He may come to my house to visit, if he is properly clad.

This son-in-law was very thoughtful and considerate. If he wanted to take NyaRuon away for even a day he came beforehand to tell me that he would like her to go with him.

Some few months ago this young husband took sick at NyaRuon's father's place. Where one is ill, and where one dies, makes a tremendous difference in this land. A young man to be ill at his father-in-law's village may bring very grievous ills upon the father-in-law or the mother-in-law; but to die there is out of the question, for it would be a terrible calamity. This young man was very ill from the first and died in less than a week. NyaRuon's father and mother, according to their superstitions, dare not go near the sick man nor may they help their daughter in any way. When they realized that he was dying friends of the young man, and friends of the father-in-law and mother-in-law insisted that he must be carried to another nearby village. Some of NyaRuon's friends helped her to carry him. He died early the next morning.

A cousin of NyaRuon, who is a Christian young man and a teacher in our boys' school, went out to help with the burial. I went out to be with NyaRuon. They needed more help so I helped with the burial. NyaRuon's mother heard that I was there and she wanted to see me. She was terrified to come near that village. She hid in a corn field and sent for me. The father, the evening before, went to another village some distance away. He wasn't going to run the risk of any evil thing getting hold of him.

NyaRuon felt most keenly her desertion by her parents in her hour of need. She said to me, "Where is my father and where is my mother? It is foolish for them to be afraid, no harm could come to them; and they leave me all alone. You are here, you are my mother, you were my husband's mother-in-law and you are not afraid." I said, "No, we do not fear for we love and trust the Lord Jesus."

NyaRuon came to my house that day and was with me for almost two weeks. She was very tired and worn out. She spent many hours reading the Gospels and Bible Stories. Our orphan children daily gathered around her to have her read to them. All of this helped to comfort her.

The troubles of girls and women in Nuerland never cease, for no girl or woman has the right to choose what she will do. When a girl is married she becomes the wife of the man who married her, but she really belongs to his family. If the husband dies, some man of the clan falls heir to the widow, and he may be some one that her heart does not want at all.

These Nuer daughters of mine need your prayers. We have had the great blessings of Christian parents. I never appreciated the great blessing I had in being raised in a Christian home as I have since I have been living in a land where there is not such an institution as a home, much less a Christian one.

Editorial

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

OUR GOLDEN JUBILEE

A half century! Just fifty years ago at the Monmouth Convention the decision was made to issue *The Womens Missionary Magazine* for the Women's General Missionary Society, although the first number did not appear until August, 1887.

In our May Magazine we have given some of the history of the beginnings and something of the service of the women who served on the Committee through the years.

Saturday evening, June 12, at the Indiana Convention is set aside for the birthday celebration. We crave the support and the prayers of our readers for continued blessing in sending forth this monthly messenger.

"THE WORLD WE LIVE IN"

Many changes have taken place in the world during the lifetime of this Magazine, perhaps the most unusual ones falling within the past decade. We have only to think of dictatorships, totalitarian states, expanding communism, growing militarism, exaggerated nationalism, new organized labor in Central Africa, antagonisms against the church in Mexico, the conquest of Ethiopia, upheavals in China, internal strife in Spain, the outcast movement in India, industrial strife in our own land —the whole world engulfed in problems too intricate for man's solution.

These are some of the reasons suggested for calling another international missionary conference in Hanghow China in 1938 that a study may be made of "The world we live in," and plans formulated for a united forward movement by the whole church of Christ.

We shall have no representative of our church there, indeed a bare two dozen will go from the United States, but we may have a real part in joining with the whole Christian world in prayer for the guidance of those who meet.

In the meanwhile, standing as we do between two half-centuries, is this not a time for us to make a new study of our own particular work? Are we ready to meet new conditions, changing situations, challenging problems? At Indiana we shall be having special prayer for the Hangchow conference as we observe the Prayer around the world. May we be in constant prayer that at our annual convention we may not simply mark this off our calendar as *another convention,* but may we seek to find better and larger plans for carrying on our part of the Kingdom work.

LOYALTY TO THE KING

What a thrilling experience it was in the early hours of May twelfth to enter into the spirit of the coronation of King George VI. There were many impressive words spoken. Perhaps the high moment was when the crown was placed on the head of the new king; or was it when the king

and queen knelt together to take the communion? To my mind the most significant moment was when the question was asked whether those assembled would accept this man as their undoubted king. The response was enough to stir one's heart—"God save the king!" It was not mere lip service on the part of that assembled company; it was a pledge of love and honor and loyalty. The king might have had all the pomp and ceremony and accepted the crown with pain in his heart had loyalty been lacking, but the one thing most desired he received—the assurance of the loyalty of his subjects.

We think of the King of kings who asks this from his subjects, knowing if He has the hearts of His people He will have their love and service.

RECALL TO RELIGION

The Archbishop of Canterbury has been summoning the Christian people of Great Britain in a message, "The Recall to Religion," to a "renewal of faith and devotion to God." The non-conformist churches joined in setting apart Sabbath, May 8, as a special day of prayer for the church and a time of re-dedication of the people to the "task of Christian living." The call, among other things, says: "The church must out-think, out-live and out-love those who give no place to religious thinking."

WHAT THEY SAY

I feel that your splendid Magazine is a great help to me. When in Montreat this summer I was in the Historical Foundation room and talked with Dr. Tenney. He showed me *The Womens Missionary Magazine.* (We had sent Dr. Tenney a complete file of the Magazine) on several occsions and he said: "This is the very best woman's magazine published by any denomination." That was high praise indeed, for he had all the magazines of all denominations.—Editor of a Southern Magazine.

Your Magazine is especially helpful to the women in Missionary work. Our readers find information and become more interested in the missionary enterprise. There is so much information and so many useful suggestions that we are keeping the copies for reference.—Librarian, Toronto, Canada.

I read your Magazine with great interest. You do a splendid piece of work for the missionary cause.—M. E. Board Secretary.

I especially liked your review of *Congo Crosses* and the program suggestions for the Girls' Circle.—A Leader of Girls' Work in the Baptist Church.

It surely has been a joy to read your Magazine—it is a fine Magazine. I found more than a mere joy in *Congo Crosses, Sudan Crosses* and *Ethiopian Crosses.*—Officer in a Presbyterian Presbyterial.

I want you to know that every single thing I have done that has called forth commendation in our society I got from your Magazine! Your methods and program suggestions have been most helpful to me. And my society thinks I have such good original ideas!—President of a Missionary Society of a sister denomination.

I congratulate you on your Magazine! But to do it all at home with-

out secretarial assistance! And I thought I worked hard! ! !—Editor of a Magazine of another denomination.

The material given in your Magazine on *Congo Crosses* and on the *Sudan and Ethiopia* was simply amazing to me. I have taken these Magazines to my classes and have read portions of the articles and have passed on much of the information.—A High School Teacher.

Our young women followed the program on "Egypt of the Present Day." It was excellent. From a purely cultural point of view the programs presented in the Magazine are of more value than most club programs.—A High School Teacher.

I think I have never enjoyed a number of the Magazine as I did this one (a 1935 issue). Everything seems tinged by a higher power from "A Little Time Apart," which is the best ever, to the very last page. This number will bear re-reading from time to time.—A former Short Term Teacher.

May I express my deep appreciation of the Magazine. What a world of material and help it contains! It is growing better all the time. The Young Women's Helps and the Teen Age programs are splendid.—A Pastor's Wife and Presbyterial President.

The Missionary Magazine is more and more a joy to me. It fills a great need in our church work. We continually find the material selected increasing in human interest, and therefore we can turn to every department and get help.—Officer of a Presbyterial.

The Womens Missionary Magazine is a source of constant inspiration to our society presenting true pictures of our mission fields, arousing our interest, making us more missionary-minded through helpful devotional topics, ideas of what other societies are doing, letters from missionaries, reviews of study books, pictures and news items from our workers and from the seven departments. It is a great help to leaders of Juniors and to the Young Women's societies.—Secretary of a Missionary Society.

I hail the coming of *The Womens Missionary Magazine* with joy! For 23 years it has come to gladden my home, shedding a bright light on the cause of missions, inspiring me to do more and better work for the Master. I would not do without it. Every month at our local missionary society meeting, I read timely selections from its encouraging and informative pages.—Hallie Q. Brown, Wilberforce, Ohio.

CONVENTION JUBILEE CLUB

This is the Jubilee year of *The Womens Missionary Magazine,* and it is fitting that a special effort be made to increase the usefulness of this periodical that has served the Women's General Missionary Society for fifty years.

We offer a Jubilee Club rate of FIVE NEW SUBSCRIPTIONS FOR FOUR DOLLARS AND FIFTY CENTS, and renewals at the same rate provided they accompany a club of five *New subscriptions.* This changed rate is made necessary because of increased cost of paper, etc.

Please note again that the Club offer is for NEW subscriptions and that renewals at the Club rate are accepted ON CONDITION THAT THEY ACCOMPANY A CLUB OF FIVE NEW SUBSCRIPTIONS.

May we count on every society having one or more JUBILEE Clubs?

The President's Page

During these days all roads are leading to Indiana, Pennsylvania—railroads, motor highways, and perhaps even air-routes. There are dozens of women on pilgrimage to the Convention City bearing credentials from their presbyterials. They are hopeful that they will be enriched and inspired to nobler living and that as they return home they may carry back to the faithful group there the heartening assurance that their seemingly small contributions of service and substance are really part of a great kingdom-building project which is bringing about changed lives in India, in Egypt, in the Sudan, and in Ethiopia as well as in our own land, in city and in country, north, south, east and west.

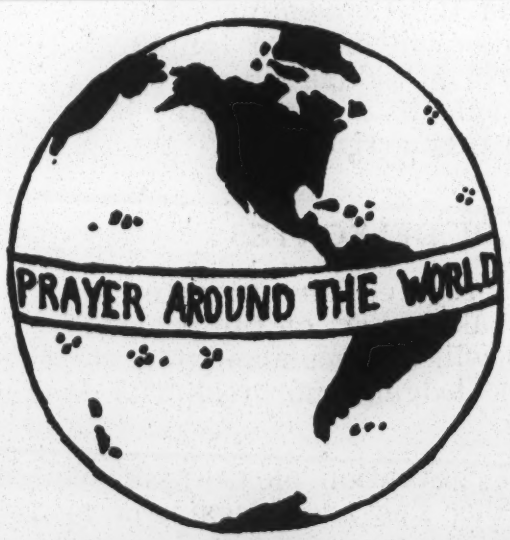
At Indiana there is going to be the exhileration of companionship with women whose experience makes them wise, with women whose youth and faith enable them to meet obstacles with smiling courage, with boys and girls whose eyes are wide with expectation as they face the opportunities of life.

The gracious hostesses, weary after weeks of preparation, will receive the travelers into their hearts and houses and together we shall have a period of high privilege.

Let it be the prayer of those who go to the convention and of that larger number who remain at home that the delegates may journey in safety, that Christ may be the central figure in every session of the convention, and that far-reaching results may glorify Him.

May God keep and bless us all!

Mrs. J. M. Lashly.



FOURTH ANNUAL

observance of

PRAYER AROUND THE WORLD

to be held

during the W.G.M.S. Convention

Tuesday, June 15, 1937

10 A. M., E. S. T.

For mutual stimulation and encouragement, please report, if you will, your participation in this service. If your participation is in a meeting with others, kindly have one of your number report the place of meeting and the number attending.

Mrs. Charles W. Fulton,
Secretary of Prayer Groups,
455 Forest Avenue,
Bellevue, Pittsburgh, Pa.

TRANSPORTATION ANNOUNCEMENT

W.G.M.S. CONVENTION, INDIANA, PA., JUNE 11

Special coaches will be provided on the train leaving Union Depot, Pittsburgh, Pa., June 11 at 8:00 A.M. (E.S.T.), arriving at Indiana 10:35 A.M.

A round trip ticket between Pittsburgh and Indiana can be secured for $2.20, provided there are 20 or more using this train. Please advise Mrs. W. P. Wiegering, Secretary, 352 Alameda Ave., Youngstown, O., if you expect to go on this train.

Eastern delegates will travel on P.R.R. to Torrence Junction, where they will change for Indiana, Pa. Please notify Mrs. James Mack, 231 N. 6th St., Indiana, Pa., time of arrival.

Delegates from Philadelphia can take P.R.R. train at 8:30 A.M. to Johnstown, Pa., where there is bus connection to Indiana, arriving at Indiana at 4:11 P.M.

Regular Greyhound bus service from Pittsburgh to Indiana. Bus leaves Pittsburgh at 1 P.M. E.S.T., arrives in Indiana at 3:35. Fare one way $1.35; round trip $2.65.

MEALS AT THE CONVENTION

Lunch and Dinner will be provided daily for all delegates, members of the Board, missionaries and visitors at a very reasonable rate in the Methodist Episcopal, Presbyterian, and Lutheran Churches, all of which are less than a block from the Convention Church. Meal tickets including Friday evening dinner will be sold for $3.90 and at proportionate rates thereafter. Luncheon tickets will be 35 cents and dinner 50 cents. It will be a great help to the committee if as many as can will buy the whole strip when they arrive.

ENTERTAINMENT OF DELEGATES

Lodging and breakfast will be provided for delegates, members of the Board, missionaries and those taking part on the program. Life Members, Life Directors and visitors will be accommodated at private homes at the rate of $1.25 per person (lodging and breakfast) *if reservations have been made before June* 5.

Will all who plan to attend the convention please make reservations as early as possible, stating whether they are delegates or visitors?

When making reservations will both delegates and visitors indicate whether they will arrive by bus, train or private automobile, and state time of arrival if possible.

Please send all names to *Miss Laura J. Wiggins,* Box 75, Indiana, Pa.

54th Annual Convention of the Women's General Missionary Society, Indiana, Pa., June 11-15, 1937

PROGRAM

FRIDAY EVENING 7:30 O'CLOCK

Mrs. Howard Buchanan, First Vice-President, Presiding

Organ Prelude
Praise Service
Greetings.....Conemaugh Presbyterial, Mrs. S. W. Shane, Pres.
Response ..... Mrs. Sands
Anthem
President's Address.....Mrs. J. M. Lashley
Convention Song
Presentation of Women's Board, Magazine Committee, Officers
Presentation of Missionaries
Presentation of Local Committee
Announcement of Credential Committee
Anthem
Prayer and Benediction
Organ

SATURDAY MORNING 9 O'CLOCK

9:00—Praise Service
9:10—Business
Minutes
Adoption of Program
Report of Credentials Committee
Roll Call
Appointment of Committees
Announcements
9:50—Annual Reports
Recording Secretary .....Miss Jennie B. Wallace
10:00—Treasurer's Report
Ministerial Relief .....Mrs. Hill
10:30—Testaments and Annuities.....Mrs. Harriet B. Boobyer
10:40—Financial Secretary.....;.....Mrs. Arthur B. McBride
10:50—Literature Secretary.....Mrs. A. J. Randles
11:00—Work in India and Ethiopia.....Mrs. J. D. Sands
11:30—Parsonage Secretary.....Mrs. W. P. Wiegering
11:40—Quiet Hour—"Jesus, the Bread of Life," Mrs. D. A. Ervin, San Francisco, Pres.
12:00—Recess
Convention Picture

SATURDAY AFTERNOON 1 O'CLOCK

Mrs. Fritschman, Second Vice-President, Presiding

1:30—Praise Service
1:40—Annual Reports
Junior Department .....Mrs. W. R. McMunn
1:55—Junior Missionary Magazine
Financial Report .....Mrs. W. R. McMunn
Editor's Report .....Mrs. Joseph M. Heagen
Awarding of Junior Trophies
2:15—Junior Pageant
2:45—Missionary Magazine
Treasurer's Report .....Mrs. Fannie F. Moore
Editor's Report .....Mrs. John P. White
Magazine Shower
3:05—Talks by Missionaries
3:45—Quiet Hour—"Jesus, the Light of the World".....
.....Mrs. W. D. Mercer, Kansas City, Pres.
4:00—Recess

SATURDAY EVENING 7:30 O'CLOCK

Golden Jubilee of The Womens Missionary Magazine
Mrs. John P. White, Presiding

Devotional Service.....Miss Helen J. Martin, Ped. D.
Evening Prayer.....Mrs. Fannie F. Moore
Pageant.....Jubilee Trumpet Calls
Benediction .....Rev. S. W. Shane

SABBATH MORNING 11 O'CLOCK

Worship in Indiana Churches

SABBATH AFTERNOON 3 O'CLOCK

Memorial Service
Communion Service
Rev. Stillman A. Foster
Rev. S. W. Shane

SABBATH EVENING 7:30 O'CLOCK

FOREIGN MISSION NIGHT, JUNE 13, 1937

Devotions.....Miss Margaret Fehlman (India)
Medical Work Among the Women of India.....Dr. Reba C. Hunsberger
The Crescent or The Cross.....Miss Frances Patton
Some School Girls in the Sudan.....Miss Mary E. Coie
"Has Our Ethiopia Mission Paid?".....Mrs. Robert W. Hockman
Mrs. Robert W. Hockman
Our New Recruits.....Miss Hazel Anderson
Miss Constance Harper
Prayer and Benediction.....Rev. Hugh F. Given, D.D.

MONDAY MORNING 9 O'CLOCK

9:00—Praise Service
9:10—Business
Minutes
Report of Memorial Committee
Report of Committee on Place
9:30—Annual Reports
Temperance and Reform.....Mrs. Harriet S. Boobyer
9:45—Thank Offering.....Mrs. O. H. Milligan
9:55—Young Women's Department.....Miss Ida B. Little
10:10—Indian Department.....Mrs. Arthur B. McBride
10:20—Egypt and Sudan.....Mrs. J. D. Sands
10:50—Women's Association.....Mrs. S. L. Louden
11:00—Women's Association of the West
11:10—Talks by Missionaries
11:45—Quiet Hour—"Jesus, The Good Shepherd"..Mrs. E. A. Young, Oregon, Pres.
12:00—Recess

MONDAY AFTERNOON RECREATION AND RECEPTION

MONDAY EVENING 7:30 O'CLOCK HOME MISSIONS

Mrs. Ada Kerr Wilson, Mrs. Arthur McBride and Mrs. Wm. S. Cook, Presiding

Devotional Service.....Mrs. H. Glenn Stephens, Frenchburg, Ky.
Negro Work.....Prof. A. C. Peebles, Camden, Ala.
Anthem
Alien Work.....Miss Mary June Zucchi, Cranston, R. I.
Mountain Work.....Rev. Ray M. Davis, Ezel, Ky.
Anthem
Indian Work—Along Indian Trails.....Mrs. Arthur McBride, Sewickley, Pa.
Benediction

TUESDAY MORNING—9 O'CLOCK

9:00—Praise Service
9:10—Business
9:45—Annual Reports
Prayer Groups.....Mrs. Charles W. Fulton
10:00—Prayer Around the World.....Mrs. Charles W. Fulton
10:20—Negro Department.....Mrs. Ada Kerr Wilson
10:35—Home Missions.....Mrs. Wm. S. Cook
11:05—Statistics and Efficiency
Awarding Trophies .....Mrs. Edgar B. Murdoch
11:25—Roll Call
11:35—Report of Nominating Committee
Election
12:00—Recess

TUESDAY AFTERNOON 1:30 O'CLOCK

1:30—Praise Service
1:40—Reports
Tellers
Resolutions Committee
Recommendations Committee
1:55—Panel Discussion: W. G. M. S. Health Clinic
Diagnosis, Prognosis, Treatment, Healthy Growth, Use of Thermometer
Chairman.....Mrs. A. J. Randles
Co-Chairman.....Miss Ida B. Little
3:35—Presentation of New Officers
3:45—Quiet Hour—"Jesus, the Resurrection and the Life,".....
.....Mrs. John Crawford, Philadelphia, Pres.

TUESDAY EVENING 7:30 O'CLOCK

Mrs. O. H. Milligan, Presiding

Thank Offering Service
Devotional Service.....Mrs. Stillman A. Foster and Mrs. Samuel W. Shane
Presentation of Thank Offering by Presbyterials
Pageant—"Thankful Tribute"
Benediction.....Rev. Stillman A. Foster,

The Womens Missionary Magazine

Published by
THE WOMENS GENERAL MISSIONARY MAGAZINE
of the
UNITED PRESBYTERIAN CHURCH

Your are invited to become a subscriber to this Magazine, because

It Appeals to the women of the church as an exponent of the special work committed to their care in the Home and Foreign fields.

Its Articles are original, or well selected, affording information and offering suggestions on general or special lines of work.

Its Editorials aim to take cognizance of the salient features and varying phases of the same.

Its Correspondence and news from the workers in the field are copious giving details that tend to bring them into sympathetic contact with the reader.

Its Illustrations are of high quality and as a rule are specially prepared for it.

Your Subscriptions would be appreciated and helpful in the promotion of the cause for which the church is so strenuously devoted.

Reprint from The Womens Missionary Magazine 1890.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN,
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

1937

Our Golden Anniversary Thank Offering

The Little Blue Box

It sat on the table and mocked at me,
The little blue box in my care,
With its hollow sound, and its light, light weight,
And its short, neglected prayer.

Few were the coins that lay within,
And seldom the prayer was said,
And the open mouth, ever asking more,
Not often has been fed.

But there it rested in mute reproach
As I wilfully passed it by,
Or, to quiet my conscience, dropped in a mite,
But contented never was I.

And I cried to it, "Why do you goad me so?"
As I caught up the box in despair,
"There are many far better and richer than I,
And what is the use of my prayer?"

So I shut it away in a closet dark,
Behind a fast-closed door,
But the mischief was, I knew it was there,
And it troubled me all the more.

Then I set it out in a prominent place
Where daily observe it, I must,
And daily with coin, and daily with prayer,
I faithfully kept my trust.

And I said, "Dear Lord, if Thou ask of me,
The least of Thy servants, each day,
A prayer and a gift, it is little enough
Thy love and Thy faith to repay."

Now merrily clink the coins when they fall
As my offering steadily grows,
While with thankfulness, and prayer and love,
The little box over-flows.

And I praise our Lord for the gift to me
Of thy message of love Divine,
For a teacher, a guide and comrade thou art,
Dear little blue box of mine.

Mrs. Mary Clokey Porter.

PROVING OUR LOVE

It is not enough to have love in the heart; we need to look to its expression. We are often negligent in expressing our appreciation to our loved ones around us.

There are homes in which there is love that would make any sacrifice, but in which hearts long for kindly expression.

The true test of love is found in the every day living. The Christian life is portrayed by the interest, loyalty and faithfulness manifested in the day by day experiences.

One may speak of her great love for the heathen far away but fail utterly in loving her nearest neighbor.

We realize what great things God has given us. His love was expressed in the gift of His only begotten Son. We know Him as our Saviour and enjoy the wonderful provision and protection He gives to us daily yet many times when day is done have we neglected to thank Him.

His thought for us prompts our love but we fail to express it. God meant our lives to be filled with songs of praise and thanksgiving. No other duty is enjoined so often in the scriptures as praise. There are more texts about praise than about prayer. The Bible is full of music. God wants our lives to be joyous.

"Our lives are songs; God writes the words,
And we set them to music at pleasure;
And the song grows glad, or sweet, or sad,
As we choose to fashion the measure.

We must write the music, whatever the song,
Whatever its rhyme or metre;
And if it is sad we can make it glad,
Or if sweet, we can make it sweeter."

Love seeks expression. In God's word we find the roll of names of men and women who gave expression of the love in their hearts. Dorcas proved her love by using her needle in making garments for the poor, Zacchaeus by giving of his goods to the needy, the disciples by preaching, teaching, comforting the suffering, and healing the afflicted, the little lad by giving his five barley loaves and two fishes, and Paul and Silas by singing while in prison. We might think they had no reason to sing, but in song they expressed their love for the Master and their confidence in His thought of them.

So we find in every day life Christians expressing their love in a great many different ways.

Some delight in the study of His word. Not a hurried glancing through of its pages but in a prayerful study. His word enkindles more love for Him and love for humanity. Others prove the sincerity of their love by prayer.

We find the call to prayer a great many times. We are to follow His example. We need His guidance as we pray for others. Some prove the sincerity of their love by service for others. We all have opportunities of proving our love in numerous ways of helping others. Many fail in this because they say their ability is small therefore they will do nothing. They wrap their talent for service in a napkin. God bestows no talents which He means to remain unused.

Before Jesus left this earth He commissioned His disciples "Go ye into all the world and preach my gospel to every creature." We think of the great number who have ac-

cepted this parting invitation to go into all parts of the world. They are proving the sincerity of their love by carrying Jesus Christ to the multitude who know Him not. They are carrying the good news of salvation as doctors, nurses, preachers, teachers, visitors, and in every phase of service.

One outstanding gift of love in the scriptures is that of Mary of Bethany as she poured out her gift of precious ointment. She gave Jesus her best. Mary's gift was pleasing to Him not because it was costly but because it was prompted by love. So are our gifts precious to Him, what ever they may be, if they are an expression of our love for Him.

There are so many ways of expressing the sincerity of our love. We are to express it according to our ability. Some may say "there is no use my offering any service for others can do it so much better." We have nothing to do with the amount of our service or gifts. We are responsible only for what we have. If it is only one talent, it is all we shall have to account for. Talents that are used are multiplied by using and talents not used soon lose their power.

Every day should be a thanksgiving day for the Christian. God manifests His goodness to us daily. May we prove the sincerity of our love for Him daily.

"It is not the deed we do,
Though the deed be ever so fair,
But the love that the dear Lord looketh for
Hidden with modest care
In the heart of the deed so fair."

If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord.

Frederick W. Faber.

WEEK-DAY BIBLE TEACHING IN KANSAS CITY, KANSAS

(Continued from page 617)

bath School and Church attendance, the bringing of his Bible (his textbook), and the presentation of an offering as part of his worship. Through this regular self record we are able to educate him in these vital factors of religious life. We are also provided with a most interesting evangelistic field in our church community.

Through the children thus interested in our church school we find entrance and interest in these unchurched and needy homes. Thus we use our school as a means to enlarge our Sabbth School and reach whole families for the church and our God.

Truly it is a great work, the greatest work a church can do, to give foundation to the children of its community for Christian living.

Young Women's Department *including* Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2 To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Gary, Indiana, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Coie, Khartum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Allegheny Presbyterial—Ross Community Bruce Buchanan Missionary Society—8 members.

Arkansas Valley Presbyterial—Hutchinson Ray Huffman Society—9 members.

Arkansas Valley Presbyterial—Jetmore Mary Coie—18 members.

Beaver Valley Presbyterial—Aliquippa Y. W. M. S.—14 members.

Beaver Valley Presbyterial—New Brighton Nellie Harris M. S.—20 members.

Boston Presbyterial—Quincy Girls' Circle—13 members.

Cedar Rapids Presbyterial—Cedar Rapids Girls' Circle—9 members.

Chartiers Presbyterial—Center (Midway) K. D. Circle—16 members.

Chicago Presbyterial—6th Chicago "All-Hands-Together" M. S.—9 members.

College Springs Presbyterial—Clearfield Rainbow Girls' Circle—18 members.

Illinois Southern Presbyterial—Cutler Young Women's Society.

Illinois Southern Presbyterial—1st St. Louis Y. W. M. S.—9 members.

Indiana Presbyterial—Rushville L'-Asueginet Club—21 members.

Lake Presbyterial—Waterford L. L. B. Circle—18 members.

Monmouth Presbyterial—1st Monmouth Y. W. M. S.—12 members.

Nebraska Presbyterial—Pawnee Loyal M. C.—26 members.

Philadelphia Presbyterial—5th Philadelphia Ruth Ardrey Circle—10 members.

Philadelphia Presbyterial—Mayfair Girls' Circle—15 members.

Eleven presbyterials failed to send in information as to the number of possible missionary society members to be gained, as represented by the *unattached* girls and young women in the congregation. This same thing can be said of many, many local societies. Yet there were reported sixteen hundred such people, enough material for eighty societies! What might be accomplished if every congregation took care of all its teen age girls and older young women! Now is a good time to enroll every one in a missionary society; at least, to make a real effort to offer the opportunity of service to every unenlisted woman and girl of the church.

THE TEST

"What you are speaks so loud I cannot hear what you say,"—was it Emerson who gave us this sentiment? Thus is a premium placed on righteous witnessing.

Having testified to our belief in Christ and the principles which he declared, so frequently we belie our testimony by those things which we commit or allow. Are some people expected to live according to the Christian rule and others be permitted to follow their whims, yet not to be discriminated against because of their infractions? Of course no one wishes to be considered an evil influence, but many do not wish to pay the price demanded of careful living.

Have you ever wondered how some can be so complacent in their delinquencies? How lightly obligations sit! Yet these same people crave one hundred per cent in faithful effort.

Whether we will it or not, we are being tested daily by our friends and others; our witness is being judged. A missionary tells the story of a Malay merchant whom he knew to be a Mohammedan. The man asked for some tracts. He was asked what he expected to do with them. "Oh, I do not want them for myself. When an Englishman or one of your people comes to trade with me, I give him one of the Christian tracts and then watch what he does. If he treats it with respect, I know he is a Christian and safe to do business with; but if he tears it up and makes light of it, I begin right away to doubt the sincerity of his faith and govern myself accordingly."

If there is one thing more than another that the world needs today, it is the kind of witness-bearing that will stand the test. "Ye shall be my witnesses"—so said Jesus to his disciples as he left them for his heavenly home. He expected them to represent him fairly and asks nothing less of us.

May this year be one that will stand the test, whether it be for the sake of our co-workers or for the world which stands gazing, expecting to discover some flaw or inconsistency. We are expected to be true witnesses.

THIS, THAT, and the OTHER

Society Programs

This year is really golden. *The Womens Missionary Magazine* is happy to have reached its fiftieth birthday. The Thank Offering is soon to complete the same great feat. The events will receive proper recognition at the June General Convention. Due to these anniversaries, societies are taking cognizance. Year books are being dressed in golden covers. Three of the four here presented are beautifully golden. First may we present the very attractive book of 1st Butler Women's Society. It is replete with appropriate quotations, prose and poetry. Two verses, "A Missionary's Forget-me-not," sent by one of our missionaries, Jane Lamont of India, follows:

"When you think of me, lift your heart in prayer,
For I then may be laden down with care;
And your prayer on wing to the Throne may speed
Opportune to bring just the help I need.

"When you think of me, lift your heart in prayer,
For in sympathy you my toils may share,
While my relieved heart shall pursue its way,
And my joy, in part, shall be yours some day."

The Womens Missionary Magazine and the Thank Offering will each have its anniversary program, June and November. January is set apart as birthday month. The program for this last day is sealed, but some facts are given. New members will be received and a special committee will see that the whole company is happily entertained.

Here is a quotation to ponder: "In this world it is not what we take up, but what we give up, that makes us rich."—Beecher.

Mrs. C. C. Custard,
Chairman.

The second golden-covered year book is that of Mt. Lebanon W.M.S. It, too, is full of good things. Both the Magazine and the Thank Offering are to be honored by programs. Egypt as one subject is to be presented in panel discussion.

The Society is trying a new plan, that is, new for it—other societies may already be using it. Those who are specially interested in sewing will come at 10 A.M. Luncheon for all who may care to participate will be served at noon. The program will follow the repast, all present being invited to remain for the stimulation of mind and soul. "Women's Day" is the official title of such days.

John Oxenham affords this challenging bit of verse:

"Be Grateful for Work"

"Upon thy bended knees thank God for work,
Work—once man's penance, now his high reward!
For work to do and strength to do the work,
We thank thee Lord!
A toiler with his hands was God's own Son.
Like His, to Him be all thy work well done,—
None so abject as she that work doth work,
None so abject a she that work doth shirk."

Mrs. R. L. Lanning,
Chairman.

Another golden program has arrived, 2nd Butler Jean Black Circle. This society makes a real effort to acquaint its membership with information and inspiration gained at presbyterial meetings, reserving space twice a year on programs just following the presbyterial gatherings. One program for the year is marked "Question Box."

A helpful verse by Nixon Waterman is found on the introductory page:

"To Know All is to Forgive All."

"If I knew you and you knew me,
If both of us could clearly see,
As with an inner sight divine,
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness.
Our thought would pleasantly agree,
If I knew you and you knew me."

Mrs. Robert Crawford,
Chairman.

The Mary Clokey Porter Missionary Society of First Pittsburgh, N.S., has patterned its new program after the Prayer Group brochure except in colors. It is gray faced in pink rather than blue and gold. The monthly programs are printed on the pink folds, while the names of officers, committee members, instructions, and the pledges of the society appear on the gray. When folded, the name of the society appears on pink and gray,—a pocket book program.

At the closing meeting of the year will be held the "Rose Lady Party." An unusual occurrence will be the night when a judge on the bench, a woman, will give the address at the Mother and Daughter banquet.

Mrs. Clever T. Brown,
Chairman.

A HAPPY EVENING

From Long Beach, California, an account of the doings of one of the missionary societies was given, the Raj Kamari of our Long Beach church. The members of this society are either high school girls or students in Junior College. The girls wished to honor a newcomer from the mid-west, Miss Helen Taber, so gave a beautiful party at the home of Miss Norma White of Naples. The twenty-five guests were seated at tables gorgeously decorated with California poppies and ranunculses—the spring motif being carried out in house and table decorations and in the bountiful dinner served by the mother of the hostess.

During the evening, an installation service for the new officers of the society was conducted by the retiring president. Artistic corsages of Bell of Portugal roses and pansies were presented to the new officers. Each of the retiring officers was presented with a gift of pottery. The sponsor of the society received a vote of thanks and a gift.

AN OBSERVATION

Annual report time is over, that is, for this year. If you have had no real responsibility in regard to it, you may have thought of it as an unnecessary task or one of little moment. If you were a participant in collecting data and were desirous of rendering a complete account, you may have had some anxious moments, fearing lest returns might not be satisfactory in every way. One who was charged with compiling efficiency reports said that she had learned one thing, and that was the necessity for reports on time! She said she would surely stress this point with the societies in the congregation in which she worships. She added, "There is nothing better than to hold an office a year to find out the importance of reports on time."

RALLIES

Spokane Presbyterial held its second Young Women's Rally and banquet on February 8, meeting in the 1st Church, Spokane. There were about fifty young women with their counsellors. After a very nice dinner, a short program given by the girls was enjoyed. Following this there was an inspiring address by Miss Mary Reese, a missionary from the Congo, Africa.

Miss Naomi Bingel, Y. W. Secretary of Los Angeles Presbyterial, tells of the Young Women's Rally. She says, "We had a very delightful time. From 2 to 3 P.M. was a social time and tea was served. Then reports and conferences were enjoyed. The decorations carried out the theme "In the Garden." The dinner tables were beautiful. The favors were small flower pots, cut-outs, with "gum drop" flowers, also paper cut-outs. Miss Elena Trejo, an Indian young woman from Guatemala, South America, who is studying to be a doctor, was the speaker. She hopes to return to her people. We enjoyed her very much and all felt the evening was quite a happy time."

The general theme was, "God's Garden." The program was typed on the flower pot favors. The name for reports was, "Walking in the paths of accomplishment;" for the dinner, "Sharing the fruits of the garden;" for the devotional period, "Paths of Praise" and "Paths of Prayer"; for the address, "Walking through the paths of life with Miss Elena Trejo."

JUST LIKE YOU STORIES

For little Boys and Girls, by Lucy W. Peabody. M. H. Leavis, 186 Massachusetts Avenue, Boston, Mass., Publisher. Price $1.50.

This is a book of unusual charm by Mrs. Peabody, who is known to all missionary women.

The book is beautifully printed, 190 pages with a picture on every page, and tells the stories and shows the pictures of children of fifteen nations. No child can miss the refrain that runs through the book that these lovely children are "Just Like You."

—*Editor.*

Girls' Circle Program

By MRS. J. C. SMITH, 1860 Shaw Ave., East Cleveland, Ohio

THE CHILD AT THE GATE

PREPARATION—Instead of the picture of Christ knocking at the door, which we are to use at all other meetings this year, use one entitled "The Hope of the World." This is the familiar picture of Christ in the midst of a group of children of many nations. They are out-of-doors in "our Father's world," on a beautiful day. This picture may be had in large size from The Perry Picture Co., from any Sabbath School Supply House, and from many five and ten cent stores. Use it, as before, with a light upon it.

INVITATION OR POSTER—Use a tinted correspondence card, preferably blue. Cut out a white picket fence, and a gate. Paste on all but the gate, which must swing open. Paste a pink Sunbonnet Baby at the right of the gate so that she seems to be entering the gate. If a poster is desired, make it of blue poster board. Cut out and paste on trees and flowers for a garden. Then use the gate and Sunbonnet Baby as described for the invitation. There may be several Babies of different colors coming towards the gate. The following verse may be used:

Come, come, open the gate—
It's swinging wide for you.
Come by yourself, if so you must
But do try to bring one or two.
Time— —Place

The subject of the meeting, "The Child at the Gate," should also be on the poster.

PROGRAM

Prelude—This Is My Father's World.

Leader—Enter by the narrow gate, for the gate is broad and the road is wide that leads to destruction. But the road that leads to life is but narrow and close and there are few who find it. —Moffat's Translation—Matt. 7:13, 14.

Song—This Is My Father's World—Bible Songs Hymnal 273, Stanzas, 1, 2.

Leader—This is indeed our Father's World, a beautiful world for those who see, and have opportunity to enjoy it. What a wonderful time a little boy had out-of-doors one day nearly two thousand years ago when he took his lunch and spent the afternoon watching and listening to Jesus. Let us hear what happened to him.

Reads John 6:5-14.

By his coming to know Jesus, and giving what he had, he helped to perform a miracle! Happy child. it was indeed His Father's World that day. How he must have enjoyed everything about him.

The song we have sung is full of the beauty of our Father's World. It is just the kind of a world that childhood loves — the carols of birds, the morning light, the lily white, rocks and trees, skies and seas; and yet countless children must so live that the Father's World, as so described, has little or no part in their famished lives. They are without the gate! Let us hear of one of these little ones on the outside of the gate—a little girl asleep on the sidewalk of a city's street in Egypt.

Circle Girl Number One — (See "Why" by Mrs. McClanahan, Pg. 612, this issue.)

Leader—This little girl is typical of those in foreign lands who are so near to this knowledge of our Father's World, and of the wonderful Gift of His Son, and yet cannot find the way through the gate. She, and thousands like her, do not even know there is a gate.

Gateway of Prayer—(By Circle Girl Number One)—Let us reach out

our hands and taking this little girl and thousands like her in Egypt, India, Sudan, and Ethiopia, lead them through the gates of prayer to our Saviour.

Song—Saviour, Like a Shepherd Lead Us—Stanza 1.

Leader—We are grieved to say that there are many thousands of children in our own dear land which we often hear spoken of as "God's Country," who are just as definitely without the gate. Among these are the migrant children.

Circle Girl Number Two—(See "Shall Little Children Suffer?" by Miss Ballard. pp. 594-598 Condense.) Tell of

"In agricultural fields alone—"

Misstatements concerning the child labor amendment.

Education of the migrant child.

Poor housing.

Mortality rate.

What chance for normal childhood? Does the child like the life in the migrant camp? Quote.

What does the Council of Women for Home Missions plan for bringing the Spirit of Christ to the migratory laborer? "To serve these nomads," etc.

What is the danger? (See final paragraph.)

Leader—What chance have these children to enjoy Our Father's World? May we take them also through the gateway of prayer to the Father?

Gateway of Prayer—By Circle Girl Number Two, for migrant children.

Song—Saviour, Like a Shepherd Lead Us—Stanza 2.

Leader—There is still another group of children whose plight fills us with compassion. Their condition is graphically described by Richard Burton in his poem—

FACTORY CHILDREN

Here toil the striplings, who should be a-swarm
In open, sun-kissed meadows; and each day,
Amid the monstrous murmur of the looms
That still their treble voices, they become
Tiny automata, mockeries of youth:
To her that suckled them, to him whose name
They bear, mere fellow-earners of life's bread:
No time for tenderness, no place for smiles,—
These be the world's wee workers, by your leave!

Naught is more piteous underneath the sky
Than at the scant noon hour to see them play,
Feebly, without abandon or delight,
At some poor game; so grave they seem and crushed.
The gong! And foulness sucks them in once more.

Yet still the message wonderful rings clear
Above all clang of commerce and of mart:
"Suffer the little children," and again,
"My kingdom is made up of such as these."

Leader—Though the sad plight of the children in all these groups of which we have heard, in foreign lands and in our own land have moved us to pity, we know that we can help if we seek to do our Father's will in regard to them. They are His children also, and He longs to have them within the gate.

Song—This is My Father's World—Stanza 3.

Leader—"The only crown I ask, dear Lord, to wear
Is this—that I may help a little child.
I do not ask that I should ever stand
Among the wise, the worthy or the great;
I only ask that, softly, hand in hand
A child and I may enter at Thy gate."

Home Missions

MRS. WM. COOK, 1201 Sixth Ave., Beaver Falls, Pa.

CRANSTON, R. I.

A special Easter service was held with many boys and girls taking part. The children seemed to carry the Easter spirit in the enthusiasm with which they took part in the service. More parents are attending than formerly, and they enjoy the services and are sincerely interested. An Italian family who has attended for two years is now supporting the work financially. Because of their conversion they are being greatly persecuted by their friends and relatives. Pray that they may hold fast to their belief in Christ and remain loyal to Him.

CHICAGO PRESBYTERY

Following the dedication of the Brunswick church, Gary, Indiana, Miss Sallie Dickey was transferred to the Oak Park Church, Chicago. Her work during this month (May) will be helping to arrange for the meeting of The General Assembly which convenes in the Oak Park church.

LOS ANGELES PRESBYTERY

April the first, Miss Ruth Findley was transferred from the Second Church, Los Angeles to the Occidental Church, returning to the Second Church for the Sabbath services to assist in the Bible School. The children responded very well and the parents turned out splendidly for the Easter program.

PEACE PARISH COMMUNITY, Fresno, Cal.

Miss Jamieson is canvassing a small settlement, "Highway City," near the Peace Parish community, to ascertain if it is possible to do any work in that settlement. Her canvass was not completed at the time of the last report.

FRENCHBURG AND EZEL

Our workers in these two missions for the Mountain People are evidently very busy preparing for the activities that are soon to occur at the closing of the schools, as no notes have been received for the June Magazine.

Dr. Homer Henderson of Grove City, Pa., is to preach the baccalaureate sermon and give the commencement address at each place.

Commencement at Frenchburg will be May the twenty-fifth, when the largest class in the history of the school will graduate. This class numbers twenty-eight, and thirteen will graduate from Eighth Grade. The present Junior class numbers thirty-two. Three hundred and nine students have been enrolled during the year.

Commencement at Ezel will follow that at Frenchburg, being May the twenty-sixth. No report has been received of the number who will graduate.

Read the July-August number of *The Womens Missionary Magazine* for the full report of all work under this department.

ONE HUNDRED LESSONS IN THE BIBLE

has been prepared by Miss Aulora McIntyre to meet several needs. Teachers in Vacation Church Schools will find in it what they have been looking for, for their Scripture lessons. In Mission Schools where the Bible may be taught regularly—the teachers will find the lessons splendidly adapted to their needs. Sabbath School groups have used it—and adult groups meeting in homes will find it a helpful guide in Bible study.

The low price—twenty-five cents—makes it possible to place the Lessons in the hand of pupil as well as teacher.

FAITHFUL WORDS PUBLISHING CO., 1500-12 California Ave., St. Louis, Mo.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 412 S. Main Street, Zelienople, Pa.

THINKING BLACK?

By MRS. J. C. ALTER

Yes, during the past months attention of our missionary-minded folk had been centered on *The Black Man in Our Midst.*

This study course will have failed of its purpose if it does not gain for us a better racial understanding of this rapidly increasing race of more than 12,000,000 *human souls.*

The legal status of our Negro Americans was definitely outlined years ago, yet thousands today are subject to conditions akin to slavery, their physical, mental and moral circumstances so negligible that they furnish as great a challenge to us as do the unprivileged multitudes across the sea.

During an itinerary through our Negro mission stations in the south, a friend drove me through a swamp, to a lonely plantation, where a little group of Christian Negroes were holding faith together, though no longer connected with any mission board. They had been notified of our coming—had their time counted off from the cotton fields and gave us a kindly welcome.

It was Thank Offering time. All the other stations had testified to their devotion and gratitude by loving gifts. How could I mention *money* when upon those weary pinched faces was written grievous poverty?

They responded fervently to the Bible message, then their leader, took up his ragged cap, saying, *"We all bin fixin' to give same as others."* One after another came forward to drop offerings in the cap, which totaled three dollars and eleven cents and I touched the little hard-earned coins reverently, thinking of the Lord's commendation of the poor widow who had given out of her penury. Surely He was present that day—gifts and givers precious in His sight. The unscrupulous overseer of that plantation held them in literal bondage, exacting long hours of labor for meagre returns.

Unjust discrimination north of the Dixie line has called forth resentment or an inferiority complex, which augurs ill for all concerned.

In a crowded subway train in New York, I was hurrying to the door, when the car lurched and I was thrown against a stout colored woman who was clinging to the strap above. She turned toward me, her eyes flashing anger, but when I explained, telling her she had prevented what might otherwise have been a serious fall, the sudden change on her face was beautiful to see, as she said, *"That's all right, lady you can just lean on me."*

This incident recalls many reminiscent memories in connection with black friends of earlier days—all revealing devotion, patience and loyalty.

How the old time plantation melodies sing their way into our hearts! "Singers in the night," many of whose voices are hushed forever, but younger, splendidly trained voices are taking their places, "Singers in the dawn" ushering in, let us hope a better day, when the Spirit of the Good Samaritan will be shed abroad in the hearts of all God's children.

May our mission study result in a more comprehensive understanding, not merely of the stations we are pledged to support in our own church but to the multitudes yet unreached with the message of our beloved Lord.

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

REV. E. H. CARSON

The Women's Board is happy to announce the appointment of Rev. Ernest H. Carson of Spirit Lake, Idaho, to the work among the Indians at Simnasho, Oregon. Rev. and Mrs. Carson expect to be on the field by July the first. They were friends of the late Rev. W. A. Matthews and Mrs. Matthews and have visited the Mission field and know something of the work there. We ask your prayers and your interest in these our new missionaries.

THANKSGIVING

(This prayer is one used at the Spring Thanksgiving festival held each year at planting time among the Senecas.)

Now is the season of growing things.
Now we give thanks to our Creator.
Now we sprinkle tobacco on fire. Now smoke arises, it lifts our words to Him.
Now we speak to Hahwenniyu, the great ruler, the great life, one Great Spirit.
Now he listens to the words of the people here assembled.

We thank Him for return of planting season.
We thank Him that He has again permitted us to see it.
We thank Him that we again take part in ceremony.
We thank Him that He has given us the earth, our mother, from whose breast all things grow.

We thank Him that He has given us seed to give back to our mother.
We thank him for rivers and waters that flow,
For herbs and plants, and all fruit-bearing trees and bushes that grow.
We thank Him that our supporters of life—corn, beans, squash—fail us not.
That famine is not permitted to enter our lodge doors.

Continue to listen, Hahwenniyu:
Again we speak.
We thank Him that our old men and our old women,
Our young men and our young women and children are here.
We thank Him that the eyes of the people are turned to Hahwenniyu.

We thank Him that the minds of the people remember
The great wisdom, the one Great Creator, who makes all things to grow.

Now smoke rises, He has seen it.
Now we have spoken, He has heard it.
It is done, Naiewhyie.

(By *W. B. Newell*,
Wahpeton School, N. D.)

INDIAN ARROWS FROM TAMA

Six individuals and three societies responded to our emergency call for quilt pieces. We appreciate their response. Still we have a waiting list!

Our YPCU Society had charge of the church service at the Chapel on Sabbath afternoon, January 31, Young People's Day. They followed the program prepared by Dr. Lunan, and did well in expressing the ideas in their own way.

Some donations of January deserve extra mention. A package from the W.M.S. of Petrolia, Pa., contained nine dozen diapers and forty-two dresses. We greatly appreciate such a generous gift. Over half the dresses were warm and large enough for year old babies and it was a real satisfaction to give them around in twenty-one families during the cold weather.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

JUNE

Miss Lois M. Buchanan.....June 7
Miss Marion Paden.....June 10
Miss Louise Scott .....June 22

JULY

Miss Marjorie Faught, R. N.....July 8
Miss M. Lois Boyd .....July 9
Miss Ruth McCleery .....July 15
Miss Rena L. Hogg .....July 24
Miss Alta G. French .....July 27
Miss Isabel Blair .....July 27
Miss Laura B. Wright .....July 28

MISS NANCY HADLEY

Very sad news of the passing of Miss Nancy Hadley, of Zafarwal, India, has been received.

Writing last November, Miss Hadley said: "I wanted to tell you how very proud and happy I was to be one to receive a service pin at annual meeting. Flora Jameson, Mary Kyle and I were in one curtained room in the dormitory and we were a very happy trio. The brooches are certainly beautiful but they mean much more than mere money value to us. I prize mine most highly and wish to thank you from my heart."

Miss Hadley was also asking permission to take her furlough in the spring of 1939 rather than in 1938. She wrote: "At Annual Meeting I got permission from the Mission to stay over, if I keep well. This, of course, is conditioned on the Board's willingness. The reason for this request is that Mr. and Mrs. Alter's furlough time comes in 1938 and it seems a pity for everyone to be leaving the station at the same time. I would be glad to be assured that this would in no way prejudice my return after furlough, but since it would still be several years until my retiring time, I think this would not be a hindrance; at least I am hoping it would not be. I am most happy to be able to say that I have been keeping real well and have been praying that if it be God's will that I stay over this extra year, the way may be opened up for me to do so." The Board granted Miss Hadley's request, writing late in January to notify her of the action taken.

Our hearts were indeed saddened to receive a cable from India, dated May 4, bringing the message: "Deeply regret to convey the sad news of the death of Nancy Hadley yesterday; cause, pneumonia." We know that many will say with Dr. W. B. Anderson: "Miss Hadley will be greatly missed in India. She was a very excellent missionary, and a wonderfully fine Christian."

Miss Ella Gordon, Miss Mary Kyle and Miss Flora Jameson left Bombay March 25 and arrived in New York on April 26. Due honors were paid to Miss Gordon by fellow missionaries and the people among whom she had labored in India, but she found it very hard to come to America with the expectation of retiring here. Miss Jameson's home-coming is saddened in that her oldest sister, with whom she had usually made her headquarters while on furlough, was called to the Heavenly Home early last February.

Others from India who have returned for furlough recently or will arrive in the next few weeks are: Miss Emma Dean Anderson, Miss Laurella Dickson, Miss Theresa Brownlee, Miss Addaline Brandon and Miss Elizabeth F. F. McConnell, R.N. Those due from Egypt are: the Misses Helen Brownlee, R.N., Roxy Martin, Ruth McCleery, Sarah Meloy, and Minnehaha Finney. Only Miss Marguerite McClellan comes on furlough from the Sudan.

Whom the King Delighteth to Honor

By MRS. E. W. BAILEY, Minia, Egypt

Miss Minnie Finney, who retires this year from her active service on the mission field in Egypt, is one of the people that one must know well to appreciate fully. She is so quiet and unassuming that only those who have known her long, or have delved into the long record of her accomplishments in Egypt realize what a wonderful person she is.

A committee of the mission this past winter made an effort to sum up the qualities and qualifications needed by a missionary and it is a list which shames most of us. Miss Finney comes about as near filling the bill, however, as one could ask. Blessed with a physique which is most unusual she has added to her natural capacities, a training which is most excellent. She had the good fortune to begin life in the home of a minister, and to spend her younger days in a pioneer community, both of which helped to develop the the spiritual and moral fibre necessary to a successful missionary career. Tarkio College, and a period of teaching in Knoxville College, completed her preparation for the mission field.

Miss Minnehala Finney Missionary to Egypt for 43 years. Associate Editor of The Womens Missionary Magazine for 21 years.

Her first service in Egypt was in educational work. Her first station was Mansura, followed after furlough by Alexandria. While she was in Alexandria the present central mission building was put up and the school of which she had been head moved into it to become the Alexandria Central Girls' School. During this period of service two contributions were made which stand high in the accomplishments of American Mission Education.

Miss Finney worked out a course of study, using the state course of one of the American States, as her model, but with numerous alterations and adaptations to make it suitable for her purpose. This course eventually became the basis for a complete course of study for Girls' Schools under the direction of the Mission in Egypt and is still in good standing in spite of the fact that social pressure has compelled most of the schools to adopt the Government Course.

A second accomplishment was in the opening of a kindergarten and the bringing from America of a trained teacher to handle this work. The idea that little girls were worth a seat apiece and space in which to work comfortably, plus additional free space and time in which to play, was absolutely revolutionary. Today however there are a number of Government Kindergartens in Egypt.

Having made such signal contributions to education it is natural that the school folks of the mission were startled and somewhat dismayed when Miss Finney asked to be transferred to district work among the village women, and was put in Tanta. Here again however she has made contributions which mark her as one of the notable missionaries.

She early saw the need for better training for the Bible Women and

worked steadily forward for some years, persuading the mission, the Board and the Egyptian girls she wanted to train, of the wisdom of her plan. We have no time to trace the development of this school through this period, first in rented quarters, and then in a good building of its own in Tanta, nor to indicate the development of the course of study which she worked out and put into force.

Again she surprised her colleagues when she got a young woman especially trained for the task of running this school, and turned it all over to her that she might herself go out directly into the villages of her district. The difficulties and loneliness of life in a village environment, even though mitigated by the highly ingenious and very practical collapsible conveniences of the Delta Car, are things which try the soul of the hardiest. For Miss Finney however, months on end of such life seems to be only a delight. During the last ten years, Miss Finney has worked in the Gharabia Province of the Delta, a province fanatically Moslem, and through her efforts fifty previously untouched villages, have heard, not only the gospel message, but talks on temperance as well and the mothers instructed in the care of their children and in their duties as mothers. Often these talks took place in the street and were always listened to with the greatest interest, and as a result four permanent village centers for work among women and girls have been opened for this type of work. Here again she has multiplied her usefulness many fold by means of carefully worked out courses of home Bible Study and hundreds, perhaps thousands of Egyptian women, not to speak of their husbands as well, have a clearer, sounder conception of the Scriptures because of her work.

To even attempt to give you an idea of the hold she has on the affections of the Egyptian people through the heart of the Delta is much too great a task for the writer or the limits of this paper. Her retirement leaves a vacancy in the evangelistic work of the Church and the Mission in Egypt which will be difficult, if not impossible to fill for many years.

In closing we might recall that one of her services, and by no means a slight one, is the supplying of material from Egypt for this magazine over a period of more than twenty years.

PRIVILEGED CHILDHOOD

(Continued from page 607)

million were United Presbyterians.) The churches also conduct daily vacation Bible Schools. These two church schools, together with the regular church services, do an incalculable amount of good.

Recently a little four-year-old girl said to her father, speaking of the maid at their house, "Daddy, Mary doesn't believe in RISEN." "She doesn't what?" demanded her father. "Doesn't believe in Risen," replied the child. "What is 'Risen'?" asked her mystified parent. "Why, you know," explained his daughter, "Risen from the dead!" In lands where the people do not believe in "RISEN," the children are mistreated and unhappy. We thank God that so many people of these United States do believe in "RISEN" that our children are having so very much done to lead them to a healthy, happy adult life.

Miss Rena Hogg

By MISS DAVID A. FINNEY, Assiut, Egypt

Two months ago, Miss Rena Hogg visited a village church at the request of the evangelist. She spoke, as she had promised she would. At the close of the service, the evangelist, instead of dismissing the congregation, prepared also to speak. Consternation overwhelmed Miss Rena. She twitched his coat-sleeve from behind. "If," she whispered urgently, "you are going to speak more on the text, please do so. But if you are going to speak about me, please sit down." The evangelist straightened himself and spoke with finality. "I am your son and your servant," he said, "and I must obey you in everything — except in this. To speak about you is my duty. I cannot keep silent." So for fifteen minutes he unfolded to his people what he knew of their visitor.

Miss Rena Hogg
A missionary daughter who returned to Egypt and served 43 years.

He was under compulsion to give this witness about one who had been God's messenger to him years ago, who was His messenger to them today. "She is," he told them, "first of all a Mother; one whose love supports, inspires, guides. But truly she is a Sister too; one who shares in all our concerns and troubles. And she is a co-worker in the work of the Lord, always leading on, never discouraged." And so he spoke, that they might know and honor her.

This little incident typifies to me the life and work of Miss Rena. For forty-three years she has served the Mission in many capacities. She began her missionary work as assistant principal of the Pressley Memorial Institute, and then for twenty-five years had charge of the Khayatt School for Girls. She was asked to give a helping hand for a limited time in the Luxor Girls' School, and once in Beni Suef. She served endlessly on committees. For almost all these forty-three years she has had charge of work for women in the town and district of Assiut. Since nearly half of the membership of our Church is in Assiut district her task has been a most heavy one. To supervise over twenty Bible women and some Bible men, to visit in scores of villages, to speak in churches and help in conducting conferences, to develop women's meetings, to help buy property and organize churches, is to mention only some of the activities which have filled these years. Yet serene above all this amazing amount of work, the pressure of constant and hurrying demands on her time, there has always stood revealed a personality.

When we think of Miss Rena, we do not think of efficiency, although when we pause to consider, we realize that here is an efficiency as quiet, as spontaneous, as sure as Nature herself. We do not think of such terms as leadership, or organization, or evangelism. We think, instead, of a presence with us of unfailing wisdom, of amazing sympathy and understanding, of God's law made simple and clear to us in a life, of a spirit at once joyous and steadfast. It is no wonder that in all this part of Egypt men and women come quickly when Miss Rena appears, wanting help, plead-

ing "Mother," Sister," "Fellow-worker."

I would not dream of trying to analyze or explain to you such a character. But I can tell you something of the background of her life.

She was born seventy years ago in Assiut, in a poorly built, uncomfortable, hot mission home. You know something of the spirit of that home, because just a year ago she gave you the secret of it in her article "The Mothers of the Mission." One day, as a child, she watched her mother entertaining some wretched and very dirty women callers. One held a wailing, under-nourished baby. After listening to the mother's story of privation and misery, Mrs. Hogg did the one thing which lay within her power, and perhaps the one thing which women like herself would have shuddered away from doing. Lifting that wailing filthy baby in her arms, she laid him to her own breast and fed him as she had fed her own small son. That act, so simple and so divinely compassionate, has borne fruit a thousand times in the life of her daughter. The story of Dr. Hogg you know, for Miss Rena has written it for your reading. She is a true daughter of that vigorous and joyous soul, and like him all her life has found her greatest happiness in the service of Egyptian villagers.

Miss Rena was brought up in Scotland. She told me once that she and her sister for some time found great entertainment and interest in sitting in at meetings of Synod! I find in that fact a partial explanation of her extraordinary usefulness in serving the Mission through Committee work. She is not only Scotch, but a well-trained Scotchwoman at that!

After her father's death, the family returned to Scotland. As soon as Miss Rena finished school, she became her mother's helper at home. For ten years she managed the housekeeping, and helped bringing up her younger brothers and sisters. At the time of Dr. Hogg's death the burden laid upon the young widow when she first went back to Scotland must have seemed almost unbearable. But in her daughter Rena she found one who was more like a sister, a constant and devoted friend and companion. After ten years, when at last the others were able to share in family responsibilities, the mother showed once more the quality of her spirit when she insisted that her beloved daughter should do as she had long wanted to do, become a missionary in Egypt.

That was in 1894. Now in 1937, Miss Rena has reached the age when missionaries retire. But old age has nothing whatever to do with a person like Miss Rena. We hope that for long years she will give active volunteer service in Assiut. Her seventieth birthday will mark just the turning of a corner in her life, the entering into a new freedom. We read of the "lengthening shadows of old age." There are no lengthening shadows for one who lives every day in the full blaze of God's Eternal Light.

"The evangelization of the world in a single generation" was as yet an unknown watchword, but this ideal was implicit in the thoughts that moved him (Dr. John Hogg) and he dared to proclaim it possible if the Church would but yield to her Lord the obedience of faith.

Rena Hogg in *A Master Builder on the Nile.*

An Undecorated Missionary

By MISS ANNA B. CRISWELL, Assiut, Egypt

At the winter meeting of our Missionary Association three of the women missionaries had a great surprise and thrill when they were presented with thirty year service pins from the Women's Board. Miss Minnehaha Finney, their senior representative on the field, made a very humorous and pleasing speech to each one as the pin was presented. These three women felt doubly honored that day, for they considered that God had already highly honored them by allowing them to continue so long in this service.

Miss Mary Work
A short term teacher in Egypt for 34 years.

In the group of missionaries gathered together on that occasion was another woman whom God has honored in like manner. It was Miss Mary Work, who for 34 years has been a member of the teaching staff at P. M. I. In May she is to retire from the work and will return to America to enjoy a rest after these long years of service. While she cannot receive the beautiful pin from the Board, we wish the church to join us in paying her a tribute of praise for her missionary service.

Miss Mary, as she is known among thousands of girls in Egypt, came to the P. M. I. in 1903 an experienced and successful teacher in the Pittsburgh schools. She would have come earlier and joined the ranks of the permanent missionaries, but she stayed at home to help her brother through the seminary and send him out before her. As the door to permanent status was then closed to her, she came out under a three-year appointment, and it has lengthened to thirty-four.

Miss Mary went through the trying experiences which every new missionary faces: the sub-tropical climate in a low altitude saps the hitherto unlimited strength, one's zeal and enthusiasm are rudely shocked when she discovers that politeness and not conviction accounts for a ready acceptance of one's teachings; the educational and missionary methods in use seem so antiquated and ineffective. But Miss Mary came nobly through and made for herself a place of honor and influence.

Her work was in the newly formed Special English Department. In her classes were Madame Fahmy Wissa, who so recently visited America, and many others of like promise. She was an inspiration to them, both in the class room and in their homes. She saw this department grow from forty to nearly two hundred girls — daughters of the wealthier families who wished the best training possible for their children.

Miss Mary had one advantage over the permanent missionary. She could not be picked up suddenly and sent to some other part of the field. Her contract with the P. M. I. held her here and she made a valuable contribution to the growth of the school. Through this long period of service she saw the standard of work brought up to High School level and later a Teacher Training course added to that. The local course of study was replaced by the Uniform Mission course with the uniform examinations, and later this was replaced by the Government course and the Gov-

(Continued on page 651)

Miss Kreya Tadros

By MISS IDA WHITESIDE, Luxor, Egypt

The Luxor of 1877 was very different from the village as we know it today. There was no railroad. A river boat carried mail, passengers and freight fortnightly. Travellers came and lived mostly on Cook's steamers or private house boats. Luxor now spreads over an area larger than a square mile. Then it was all on the hill formed by the debris of former houses, along the river bank. For nearly twenty years missionaries had been visiting Luxor on the Mission boat, *Ibis*. A small group of Protestants had been gathered who met regularly in the home of one of the members, and were ministered to by an evangelist. One of the leading families in this group was that of Tadros Shahatt, who with his wife, a member of a family of Coptic priests, had faced all kinds of opposition and petty persecution in order to be true to their principles. About this time there was born to this couple a baby girl. Older children of the family had been baptized by the Coptic priests. Kreya was the first to receive Protestant baptism.

Miss Kreya Tadros
A faithful Co-laborer for fifty-six years.

As she grew older she attended the small Protestant school in the home of another member. This was the only school in Luxor for Christian children. It was a boys' school, but half a dozen little girls shared its opportunity. The teacher lived in Kreya's home and was like one of their family. He later studied theology and became pastor of the Church. Dr. and Mrs. Murch, the first resident missionaries in Luxor, arrived in 1884. Mrs. Murch persuaded Khawaga Tadros and his wife to send this girl to the Boarding School in Assiut. This was a real adventure and brought a storm of protest from friends and relatives. To educate a girl at all was a new and possibly dangerous undertaking, and to send her so far away from home—Did they not love their child? And it *was* a long way, 200 miles by slow steamboat. No wonder Kreya wept from homesickness and made a very short stay.

In 1881 Mrs. Murch opened a school for girls, and although little more than a child herself, Kreya became the teacher. The first school room was a dark room in the basement of the Mission building on the Nile. What windows there were, were half bricked up to keep out the glances of the curious. Mrs. Murch worked in the school, teaching English and sewing to both teacher and pupils. After two or three years the school was moved to a better room in a house on the hill, where it grew, so that in 1900 the Mission decided to send Dr. Buchanan to open a boarding school. A house was rented between Old Luxor and the station, (the railroad arrived in 1898) a few boarders came, and Miss Kreya and her school became the foundation of the new venture.

Dr. Buchanan was a woman of vision, and had a wonderful ability to make her visions come true. By her own efforts a Mission grant for a new building was supplemented by gifts, and our present fine stone

building became ready for occupancy in 1905. In those early days girls were coaxed to come and many were received on scholarships. Gradually public opinion has come to favor the education of girls. The school has grown scholastically as well. We now have eleven years of work, approximating the course of an elementary and high school at home. Miss Kreya grew with the school. Starting with the bare rudiments of knowledge in 1891, during her later years with us she taught geography and Egyptian and European history.

She grew in other ways as well. For years her father was deacon in the Church. Perhaps that was why the daughter became unofficial deaconess among the women, collecting their subscriptions for the pastor's salary. She taught the women's class in Sabbath School, was leader in the Women's Missionary Society, and always sure of re-election as Secretary of the Women's Presbyterial. She knows Luxor and Luxor people, individually and collectively. Her counsel has been of great value to the heads of the school. Her example and personal influence among the hundreds of girls whom she had taught have contributed greatly to the spiritual and religious side of the school work.

Last summer, after forty-five years of service, she resigned to live with her brother in Cairo. We miss her, her presence, her advice, her influence; and we are glad we have had an opportunity to honor her and show her something of our appreciation of her long service. Since she resigned during the summer vacation we had no farewells last spring. At the close of school in May it is too hot to give a big commencement program. We have instead an entertainment in the winter, at which we present our senior class to the public. Also our Alumnae have their annual meeting at that time. This year we invited Miss Kreya to be our guest of honor, and had a song and speech in appreciation of her work at the close of the program. She received gifts from the school, the Alumnae and the girls. There were dinners, teas, and parties in her honor. All her friends in the school and in the Church were delighted to show their gratitude for all she had done for them. It was good to have her back with us for a time, and we miss her again; but we are wishing for her many years of well deserved rest and happiness.

AN UNDECORATED MISSIONARY

(Continued from page 649)

ernment examinations. The enrolment of the school changed from 226 in 1903 to 603 in 1930, and 530 in 1936. She saw the organization of the Alumnae Association, the Volunteer Band, the Christian Endeavor Societies, the Daily Vacation Bible Schools and the Girl Guides. She saw the colored shawls, the long braids of hair, and the trailing dresses replaced by tilted caps, bobbed heads and an attractive uniform.

Outside the school she saw women, both Moslem and Christian, step from behind the veil and mingle with other women and with men in social and religious work and even in politics.

Miss Mary has had a vital share in preparing Christian leadership for this new day. The school owes her a debt of gratitude, the Church has been honored by her loyal, consecrated service, and hundreds of the finest Christian women in Egypt bear testimony to the influence of her life and her work.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

TEMPERANCE TEACHING FOR DAILY VACATION BIBLE SCHOOLS

FIRST LESSON

ONE THING I HOPE TO DO THIS YEAR

(Learn Self-Control)

Use "A Temperance Program for Juniors."*

Give the Illustrated Temperance Lesson.†

("Touch Not," "Taste Not," "Handle Not".)

Presentation—"God's Lights."†

Leaflet to take home—"What One Boy Did."‡

SECOND LESSON

WHAT IS ALCOHOL?

Use "Lesson Plans," Numbers One and Two.†

(As far as "How alcohol affects the body.)

Give "Object Lesson," Numbers One or Four† or "Alcohol—The Pitcher Plant"* or "What Every Child Should Know About Alcohol."* (Cut items apart and have read).

Playlet "Young America." †

Leaflet to take home—"An Analysis of an Advertisement."*

THIRD LESSON

"SAFETY FIRST"

(Effects of Alcohol)

The Story of Daniel — Daniel, Chap. 1.

Develop subject, "Effects of Alcohol," from the leaflets—"Danger In Beer and Wine,"†

"Old Fallacies and Modern Facts,"†

"Lesson Plan," Number Two.

Use "Object Lesson," Number Six.

Emphasize "Habit-forming"—use illustration with thread (From "A Temperance Program for Juniors.")

"Alcohol and Athletics."*

(Have boys and girls give items)

Playlet—"A New Alice In Wonderland."†

Leaflet to take home—"No Drinks For Pal."†

FOURTH LESSON

WHAT IS THE YOUNG CHRISTIAN CITIZEN'S RESPONSIBILITY?

(Total Abstinence)

Use "Lesson Plan," Number Three.

"Object Lesson," Numbers Two or Five.

Why A Boy Should Not Touch Liquor. (Have a boy give facts from "Why A Boy Should Sign The Pledge.")‡ Why A Girl Should Not Touch Liquor. (Have a girl give facts from "Why Abstain.")‡

Use exercise, "Loyalty."§

Playlet—"It's Your Country."†

Leaflet to take home—"What The Fairy Told the Queen."‡

FIFTH LESSON

"WE CHOOSE CHRIST"—OUR SOURCE OF STRENGTH

(Pledge Signing)

Christ is the source of our strength. Ps. 28:7.

In trouble—Ps. 27:1, 5.

In temptation—I Cor. 10:13.

In everything we do—Phil. 4:13.

When we walk in His way—Prov. 10:29.

Psalm Promises for Strength:

Ps. 18:1, 2	Ps. 71:16
Ps. 27:1	Ps. 73:26
Ps. 37:39	Ps. 81:1
Ps. 46:1	

Concert Prayer for Strength—Ps. 19:14.

Leader to develop subject.

Use "Object Lesson," Number Four.

Give "Alcohol Acrostic."*

(Use cardboard letters for each child.)

Playlet—"You Can't Fool us."†

(Continued on page 654)

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

Foreign—Adult—*Mecca and Beyond*, Cloth, $1.00; Paper, 50c.
What Is This Moslem World?—Cloth, $1.00; Paper, 60c.
Home — Adult — *Rebuilding Rural America*—Cloth, $1.00; Paper, 60c.
Foreign—Junior—*Doorways*—Cloth, 75c; Paper, 50c.
Leader's Helps, 10c.
Home—Junior—*Out In the Country*, 50c paper; Boards, $1.00.
Primary Junior — *The Friendly Farmer*, Paper, 50c; Boards, $1.00
Books on World Peace:
Junior — *Broken Guns*, Paper, 50c.
Primary—*Ship East — Ship West*, Paper, 50c.
Leader's manual for either peace book, 25c.

FOR JULY PROGRAMS

Program Props:

"Born in the Cotton; Reared in the Fruit," 3c.
Meet the Migrant, 3c.
(The two for 5c.)
A Child of Sorrow, 3c.
Child Life in India, 2c.
Little Girl Life in India (may be used as impersonation), 2c.
They Brought Their Children to Jesus, 3c.
Child Teaching Endorsed by Scripture, 2c.
Early Preparation of Children for Missionary Service, 2c.
The Mother and the Junior Society, 1c.

THE MISSIONARY REVIEW OF THE WORLD

The June issue of the Missionary Review of the World is to be filled with articles bearing on the Home study book, *Rebuilding Rural America*. This will be our best supplementary material. If you do not have access to this magazine through Public Library files or personal subscription, we suggest that you send your order now. The publishers gauge the output of these special numbers by advance orders, and last year some were disappointed. Single copy, 25c.

PRAYER CIRCLE

Again there are changes to make in the Prayer Cycle. On Thirteenth Day, page 14, add as presbyterial missionaries, Mrs. Florence Frew, Hudson; Mrs. A. M. Lamb, Allegheny. On Twentieth Day, page 21, death removes the name of Miss Nancy Hadley.

QUESTIONNAIRE

How many children in agricultural fields in the U. S.?

Where was a child "Goin' nuts' come October?"

Where have there been gains and where losses in world Sabbath Schools?

How many rural school teachers are giving Bible instruction to their pupils?

In what American city are 91 per cent of the school children in Weekday religious school?

A little girl who never had a white dress —Where?

Where did a lad of seven teach his grandmother to read?

What single missionary woman is a "mother-in-law"?

How many new Y. W. Societies reported this month?

"You can lean on me"—Whose offer?

Who are retiring from a mission field this year?

Whose Jubilee is this?

Nancy Hadley . . . An Appreciation

A Letter read at a Memorial Meeting

To the members of the
Young Women's Missionary Society,
Sixth United Presbyterian Church.

I am writing to join you sympathetically and join my tears with yours in the loss of Miss Nancy Hadley, who has been your representative in India for over thirty years. Her station and mine were side by side and overlapped. She was very, very dear to me, and such an earnest consecrated missionary. She was your representative and the work she did was your work, and God certainly honored you by allowing her to represent you in the field. No one was ever neglected by her, no burden was ever too heavy, no one that ever came near her failed to hear the story of the Cross. She was blessed with good health; I never knew of her being ill for a time, and I cannot realize that she has been taken away from us, and all I know was what Dr. Robinson announced from the pulpit over the radio last Sabbath. But her work is still following her, and your prayers and money that you've used to keep her in the field will go on bearing fruit and reaping a harvest.

We old people have torn up the weeds, and cultivated the ground and sown the seeds, and the harvest is now in full bloom, and six million of the Depressed Class are holding out their hands to us and asking us to take them in and lead them to Jesus. Remember Jesus will require this of your hands, and your prayers will go up like incense on high and bring down a double blessing, one on your church and one on the field.

I am writing you from a sick bed, and in the few days since I heard of Nancy's death I've repeatedly asked myself, "Why has God taken her, . . . so well, so strong, so powerful, and left me?" But it is His will and for His glory, and I am going to ask for your prayers for me also and for the work I left at Pasrur.

There is so much money needed these days to reach all these people and many prayers and your sympathy are needed. Do send out another missionary to represent you in that field. Don't let any of the work stop! God certainly honored your work through Miss Hadley.

Sincerely,

Maria White.

TEMPERANCE AND REFORM DEPARTMENT

(Continued from page 652)

Explanation of Pledge.*
Pledge Signing.
Give "Flag and Bible Salute."*
Leaflet to take home—"I've Kept it."*

A packet of the material mentioned for the teaching of these lessons will be furnished free for postage to any organization within the United Presbyterian Church wishing to use the same for a Daily Vacation Bible School or for any purpose. We will also furnish pledge cards and "leaflets to take home" in any amount up to one hundred of each one. Be sure to give the name of the church or organization when ordering, otherwise a charge will be made for the material.

Address: Temperance and Reform Department, Women's General Missionary Society, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

Others desiring any of these supplies can order these marked * (our own publications,) for 25c for 100, postage extra, except "A Temperance Program for Juniors," 4c, and "Temperance Texts," 2c each, 15c per doz, 45c per 50, 85c per 100. All other supplies *must* be ordered from the publishing Boards as indicated.

†Woman's Christian Temperance Union, Evanston, Ill.

‡Methodist Episcopal Board of Temperance, 100 Maryland Ave., N. E., Washington, D. C.

§National Temperance Society, 289 Fourth Ave., New York City.

We will, however, furnish a sample lot of all leaflets mentioned for the sum of 50c, postage extra.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth Ardrey, 1924 — Sialkot City
Miss Helen Artman, 1920 — Sialkot City
Miss Kathryn Beattie, 1920 — Lyallpur
Miss Roma B. Beatty, 1909 — Pasrur
Miss Hazel Bennett, 1908 — Gujranwala
Miss Lois Boyd, 1918 — Sangla Hill
Dr. Anna Bramson, 1936 — Sialkot City
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, 1926 — Sialkot City
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Betsy Fleming, 1913 — Sargodha
Miss Vida J. Graham, 1922 — Pathankot
Miss Evva P. Hartig, R.N., 1924 — Jhelum
Miss Kate A. Hill, 1896 — Sialkot City
Miss Sarah Jane Lamont, 1928 — Lyallpur
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Lillian A. McConnell, 1902 — Abbottabad
Miss E. Marjorie McCrory, 1936 — Gujranwala
Miss Maude M. Miller, 1925 — Sheikhupura
Miss Henrietta Moore, 1898 — Pathankot
Miss Margaret L. Murdoch, 1924 — Campbellpur
Willa M. Ramsey, 1921 — Sialkot City
Miss Grace N. Ranson, 1936 — Gujranwala
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Rose Shereda, 1928 — Sargodha
Miss Kate E. Spencer, 1918 — Sargodha
Miss Vivian Trimble, 1921 — Campbellpur
Ruth A. Warnock, 1918, 1936 — Taxila
Miss Helen V. Weede, 1928 — Sheikhupura
Miss Georgia Wengert, 1920 — Pasrur
Miss Dora A. Whitely, 1911 — Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884
211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Minnie Beatty, 1912 — 834 Ridge Ave., N. S., Pittsburgh, Pa. Telephone FAirfax 1240
Miss Rebecca Jean Black, 1921 — Petrolia, Pa.
Miss Theresa I. Brownlee, 1922 — Sylvia, Kansas
Miss N. Addaline Brandon, 1931
904 Publication Bldg., Pittsburgh, Pa.
Miss Laurella G. Dickson, 1897
719 N. W. 24th St., Oklahoma City, Okla.
Miss Margaret Fehlman, 1918 — Crown Point, Indiana
Miss Eva M. Hewitt, 1930 — Hillsboro, N. Dakota
Miss Janette Howland, 1921 — Walton, N. Y.
Miss Reba C. Hunsberger, M.D., 1921
6142 Wayne Ave., Philadelphia, Pa.
Miss Flora Jameson, 1903
32 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904
c/o Mr. David Kyle, Xenia, Ohio
Miss Olive Laing, 1912
46 N. Duane Ave., Crafton, Pittsburgh, Pa.
Miss Elizabeth F. McConnell, R. N., 1931, c/o Rev. J. R. Jackson, 2178 E. York St., Philadelphia, Pa.
Miss Marian T. Peterson, 1930
235 E. 49th St., New York City
Miss Helen C. Sharp, M.D., 1932
620½ N. Broadway, Pittsburg, Kansas

RETIRED

Miss Emma Dean Anderson, 1881
231 Franklin St., Slippery Rock, Pa.
Miss Ella M. Gordon, 1893
Pattersonville, New York
Miss Mary A. Lawrence, 1893
% Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891
134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879
Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886
Penn & Trenton Aves., Wilkinsburg, Pa.

EGYPT

Miss Ella M. Barnes, 1911 — Cairo
Miss Margaret A. Bell, 1901 — Fayoum
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1918 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Beni Suef
Miss Davida Finney, 1915 — Assiut
Miss Minnehaha Finney, 1894 — Mansura
Miss Alta G. French, 1925 — Beni Suef
Miss Elsie French, 1909 — Tanta
Miss Martha C. Glass, 1922 — Cairo
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Minia
Miss Rena L. Hogg, 1899 — Assiut
Miss Lois D. Kingan, 1926 — Benha
Miss Bernice L. Knowles, 1932 — Assiut
Miss Lucy Lightowler, 1921 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Jeannette McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919 — Cairo
Miss Carol E. McMillan, 1906 — Tanta
Miss Helen J. Noordewier, 1921 — Luxor
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Luxor
Miss Stella Robertson, 1922 — Cairo
Mrs. Rachel Tracy Selver, 1925 — Fayoum
Miss Edna B. Sherriff, 1920 — Cairo
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Cairo
Miss Marie F. Tait, 1925 — Zagazig
Miss Mary L. Thompson, 1917 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Elizabeth S. White, 1924 — Alexandria
Miss Ida B. Whiteside, 1918 — Luxor
Miss Ruth M. Williamson, 1924 — Tanta
Miss Elizabeth Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Zagazig
Miss Ruth A. Work, 1904 — Assiut
Miss Laura Wright, 1921 — Tanta

NOW IN THIS COUNTRY

Miss Helen R. Brownlee, R. N., 1934
215 Ridge Ave., Washington, Pa.
Miss E. Roxy Martin, 1901
Miss Mary F. Dawson, 1922 — Pullman, Wash.
Miss Alfretta M. Hammond, 1904
State Hospital, Warren, Pa.
Miss Helen J. Martin, 1915
513 East End Ave., Wilkinsburg, Pa.
Miss Lillian McClelland, 1928
226 Edgewood Rd., Asheville, N. C.
Miss Frances Patton, 1922 — Sparta, Ill.
Miss Helen M. Walker, 1930
517 Linden St., Ann Arbor, Mich.
Miss Ruth McCleery, 1931
Miss Sarah B. Meloy, 1923
1710 Asbury, Evanston, Ill.
Miss Laura B. Walker, 1904
1109 McClure St., Munhall, Pa.

THE SUDAN

Miss Una Coie, 1918 — Khartum, North
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1936 — Khartum North
Miss Mary Jane McKnight, 1922 — Khartum North
Miss E. Verna Pillow, 1930 — Omdurman
Miss C. Blanche Soule, R.N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Coie, 1919
% E. B. Kinne, Barnard, Mo.
Miss Elsie E. Grove, 1912
Caroline Blvd., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911 — Lenox, Ia.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(C-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. C. C. Adams.....Cairo
*Rev. J. R. Alexander, D.D.....Assiut
Dr. and Mrs. E. M. Bailey.....Minia
Dr. and Mrs. W. T. Fairman.....Cairo
Dr. and Mrs. H. K. Giffen.....Assiut
Rev. and Mrs. W. P. Gilmor.....Alexandria
Rev. and Mrs. F. D. Henderson.....Assiut
*Dr. and Mrs. L. M. Henry.....Assiut
Dr. and Mrs. W. W. Hickman.....Assiut
Mr. and Mrs. F. S. Hoyman.....Assiut
Dr. and Mrs. H. S. Hutchison.....Tanta
Rev. and Mrs. W. B. Jamison.....Tanta
Rev. and Mrs. H. E. Kelsey.....Tanta
Dr. and Mrs. C. A. Laughead.....Assiut
Dr. and Mrs. N. D. McClanahan.....Assiut
Rev. and Mrs. H. A. McGeoch.....Alexandria
Dr. and Mrs. R. T. McLaughlin.....Cairo
Dr. and Mrs. W. T. Moore.....Tanta
Dr. and Mrs. H. E. Philips.....Alexandria
Dr. and Mrs. W. H. Reed.....Beni Suef
Dr. and Mrs. A. A. Thompson.....Assiut
Dr. and Mrs. F. S. Thompson.....Assiut

ON FURLOUGH

Dr. and Mrs. J. W. Acheson.....
Lowrie Hall, Ridge Ave., N. S., Pittsburgh, Pa.
Dr. and Mrs. E. E. Elder.....
500 Schaff Bldg., Philadelphia, Pa.
Rev. and Mrs. Dalton Galloway.....
608 E. University St., Wooster, Ohio
Rev. and Mrs. E. E. Grice.....Frankfort, Ind.
*Rev. S. G. Hart, D.D.....New Wilmington, Pa.
Rev. and Mrs. E. R. Jamieson.....
218 E. Vine St., Oxford, Ohio
Dr. and Mrs. F. C. McClanahan.....New Concord, O.
Prof. and Mrs. M. C. McFeeters.....New Concord, O.
Mr. and Mrs. W. W. Nolin.....
2134 46th Ave., S. W., Seattle, Wash.
Dr. and Mrs. C. A. Owen.....
618 S. 2nd Ave., Washington, Iowa
Dr. and Mrs. C. P. Russell.....
Payne Hall, Princeton, N. J.
Rev. and Mrs. W. J. Skellie.....
R. F. D., Smith's Basin, N. Y.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter.....Rawalpindi
Rev. and Mrs. J. C. Alter.....Zafarwal
Rev. James D. Brown.....Rawalpindi
Rev. J. G. Campbell, D.D.....Pasrur
Rev. and Mrs. J. H. Colvin.....Gurdaspur
Rev. and Mrs. J. B. Cummings.....Rawalpindi
Rev. and Mrs. R. A. Foster.....Sialkot
Rev. and Mrs. J. C. Heinrich.....
Martinpur, Sheikhupura District
Dr. and Mrs. J. A. McConnelee.....Gujranwala
Rev. and Mrs. Robert Maxwell.....Sialkot
Mr. W. H. Merriam.....Gujranwala
Rev. and Mrs. H. S. Nesbitt.....Sialkot
Dr. and Mrs. S. C. Picken.....Sargodha
Miss Gwynaeth R. Porter, R.N.....Taxila
Mr. and Mrs. C. A. Stewart.....Dhariwal
Dr. and Mrs. H. J. Stewart.....Gujranwala
Rev. and Mrs. J. H. Stewart.....Campbellpur
Dr. and Mrs. R. R. Stewart.....Rawalpindi
Mr. and Mrs. F. A. Whitfield.....Gujranwala

ON FURLOUGH

Dr. and Mrs. M. M. Brown.....
500 Schaff Bldg., Philadelphia, Pa.
Mrs. J. G. Campbell.....
602 University St., Wooster, Ohio
Dr. and Mrs. H. C. Chambers.....
8 S. Sacramento Ave., Ventnor, N. J.
Rev. and Mrs. E. V. Clements.....
% C. G. Matthews, Canonsburg, Pa.
*Rev. and Mrs. O. Crowe.....New Wilmington, Pa.
Prof. and Mrs. W. J. Downs.....
10 Stewart Ave., Greenville, Pa.
*Rev. D. R. Gordon, D.D.....
332 Carroll Park, W. Long Beach, Cal.
Rev. and Mrs. J. A. McArthur.....
220 E. Chillicothe Ave., Bellefontaine, Ohio
*Dr. and Mrs. J. H. Martin.....New Concord, Ohio
Mrs. W. H. Merriam, 500 E. Archer St.,.....
Monmouth, Ill.
Rev. and Mrs. P. A. Miller.....
6320 Ventnor Ave., Ventnor, N. J.
Mr. and Mrs. C. C. Millson.....
Crawfordsville, Iowa
Rev. and Mrs. Hugh M. Milne.....
904 N. Cross St., Wheaton, Ill.
*Dr. and Mrs. E. L. Porter.....
541 Spring St., Wooster, Ohio
Rev. and Mrs. W. H. Ross.....
488 N. Broadway, Sterling, Kans.
Rev. and Mrs. Wm. Sutherland.....
1600 Fell St., San Francisco, Cal.

THE SUDAN

Rev. and Mrs. W. D. McClure.....Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight.....Khartum
Rev. and Mrs. Glenn P. Reed.....Doleib Hill, Malakal
Dr. and Mrs. R. F. Shields.....Khartum
Dr. and Mrs. P. J. Smith.....Nasir, Sobat River
Dr. and Mrs. L. B. Ulsh.....Nasir, Sobat River

ON FURLOUGH

Rev. and Mrs. W. J. Adair.....
1001 Osage St., Manhattan, Kans.
Rev. and Mrs. J. L. Anderson.....29 Banbury
Lane, Ben Avon Hts., Pittsburgh, Pa.
Rev. and Mrs. Leander Finley.....
1650 W. Church St., Elmira, N. Y.
Rev. and Mrs. J. A. Heasty.....Caldwell, Kansas
*Dr. and Mrs. G. A. Sowash.....New Wilmington, Pa.

ETHIOPIA

Dr. and Mrs. John A. Cremer.....Addis Ababa
Rev. Duncan C. Henry.....Addis Ababa
Rev. and Mrs. C. F. Kenneweg.....Khartum, Sudan
Mr. and Mrs. Phil R. West.....Alexandria, Egypt

ON FURLOUGH

Rev. and Mrs. Bruce B. Buchanan.....
413 W. 6th Ave., Columbus, Ohio
Dr. and Mrs. V. F. Dougherty.....
401 E. 10th St., Oklahoma City, Okla.
Mrs. Duncan C. Henry.....New Wilmington, Pa.

(*) Retired from active service.

A Covenant

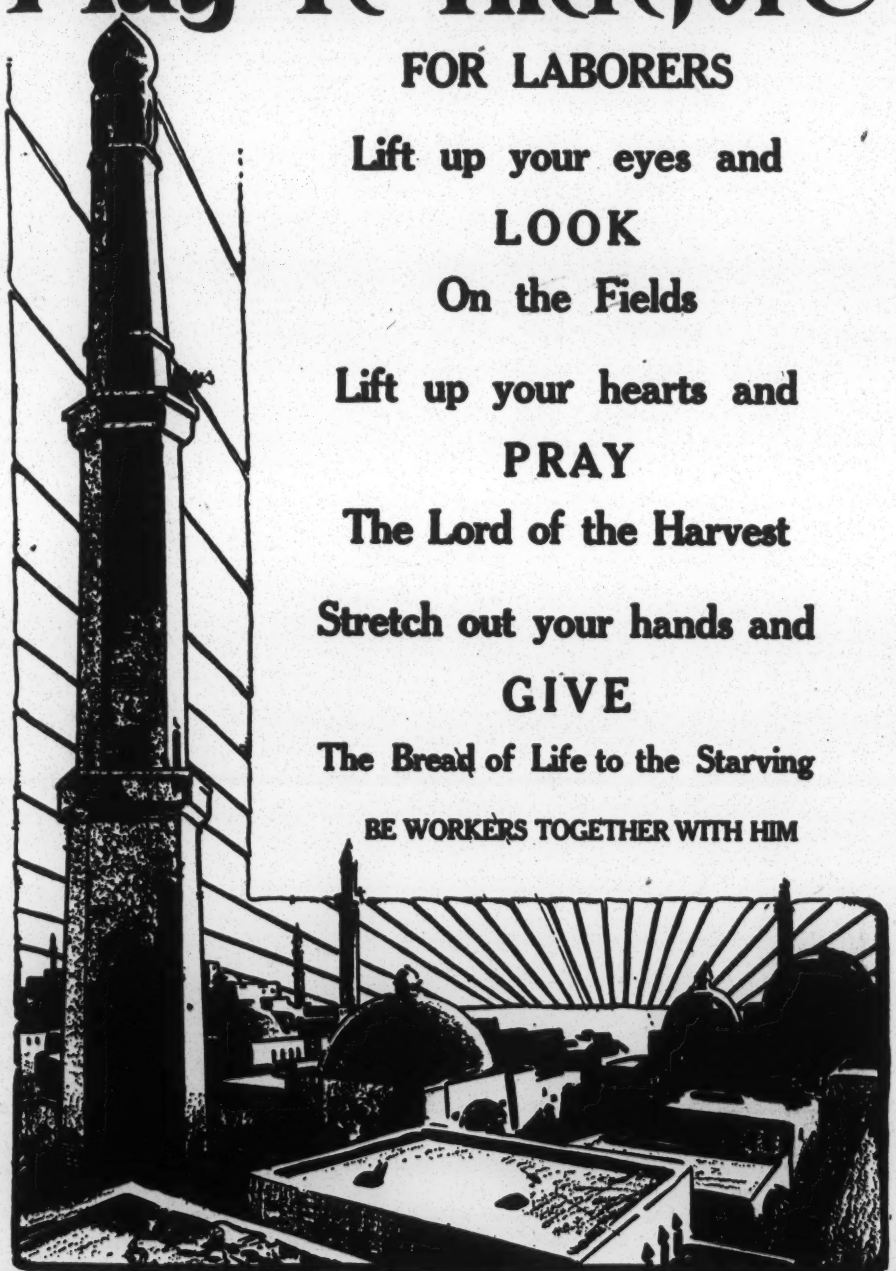
Grateful to God for His goodness, mindful of His many mercies, owning my obligation to others for my possession of Gospel Truth, and confident that Christianity can cure the ills of the world, I declare anew my devotion to the Divine Christ and pledge myself to do all in my power to give the Gospel of God's Grace to the whole world.

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups

A Little Time Apart

A Call To Prayer

Pray Ye Therefore



FOR LABORERS

Lift up your eyes and

LOOK

On the Fields

Lift up your hearts and

PRAY

The Lord of the Harvest

Stretch out your hands and

GIVE

The Bread of Life to the Starving

BE WORKERS TOGETHER WITH HIM